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ENCYCLOPAEDIA OF DHARMASHASTRA

BRAJ K. PANDEY

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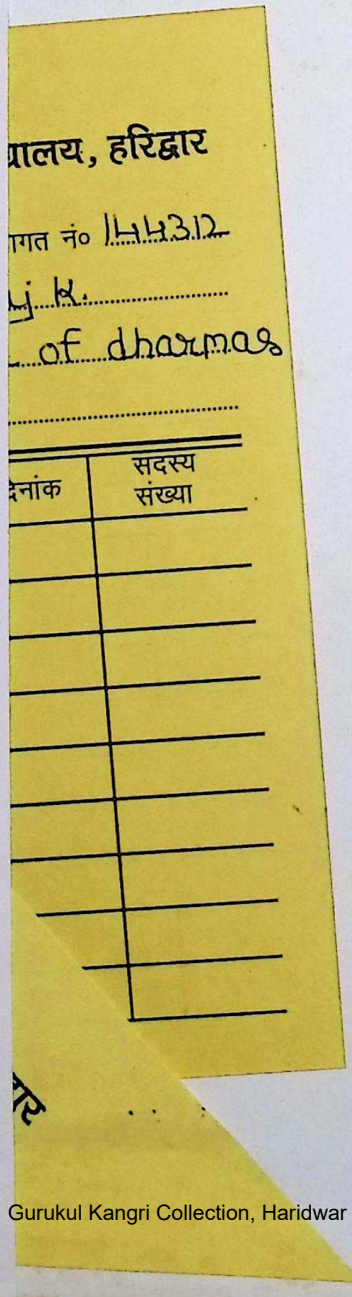

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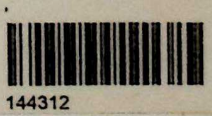
Encyclopaedia of Dharmashastra

Volume 1

Dr. Braj K. Pandey



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PREFACE

Dharmashastra is not just a corpus of scriptural texts. It is rather a genre, in its own right, of writings comprising prescriptive codes of righteous conduct in different spheres: whether familial, societal, ritualistic, legal, or even political. For the first time, this book offers a quintessential view of the *Dharmashastra* (*smrti*) literature. Which today, along with its digests and commentaries, looks like a vast reservoir of literary works that have been accumulating over the centuries since their legendary beginnings with Manu.

This book not only tries to show how *Dharmashastra* works are representative of the ancient/medieval political, social and cultural milieus, but is also a painstaking attempt to gauge their influence in conditioning the Indian way of life and psyche.

There is no dearth of descriptive works on the legal and social aspects of the manusmrti. However, the historical and philosophical perspectives, especially those pertaining to the basic and universal concepts which served as the infrastructure of the civil and criminal codes, formation of the state, social stratification, economic compartmentalization, the rules of individual and social behaviour have not been adequately examined so far. Various beliefs and customs, taboos and rituals, cosmological and metaphysical principles, religious and ethical doctrines and other facets of life, as formulated there in, have also not received serious attention so far.

"The present books seeks to fill in the gap. It is an indepth study of the Manusmrti and aims at unfolding the key-concepts which provide the background to Manu's formulations. It demonstrates how the ancient universal traditions, conserved and conceptualized in this unique text became the guiding principle of what was subsequently known as the Indian way of life."

—Dr. Braj K. Pandey

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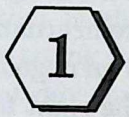

INTRODUCTION

The Dharmashastras are bound to shock the sensibilities of many educated modern men and women. These scriptures belong to an age when people conducted their lives based on certain beliefs, values, traditions and assumptions. It is not fair to judge them based on our present day values and social norms. On the positive side Hinduism marched ahead while these law books lost their relevance and fell aside into the dustbin of history. The books have become relics of the past while Hinduism assimilated new currents of thought and transformed itself into a progressive, evolving and expanding religious tradition.

Dharma is a very elaborate concept of Hinduism which we have described elsewhere. Its principal aim is to preserve the world order (Rta), by maintaining its overall structure, basic values and innate harmony. According to Hinduism, one of the main functions of the Divinities is to protect the creation by maintaining the Dharma in all the worlds. The rules of Dharma are not universal. They are bound to time and space and are subject to perennial change. They are also not applicable to all human beings or the entire creation. At the highest level of human or divine existence, when man transcends his animal nature and the qualities of the three gunas, there are actually no laws to govern him, because in the transcendental planes there are no bounds, only awareness, understanding and an overwhelming sense of love and understanding. In truth, he governs himself, very much like God, out of a sense of self responsibility and lack of desires.

The Dharama Shastras were meant for people who were driven by the illusory world, who would engage in desire oriented actions and needed to be regulated for the purpose of maintaining or preserving the moral, social and political order. They were composed to emphasise the importance of leading a virtuous and divine oriented life on earth and remain on the side of God for a better tomorrow and harmonious today. Unlike the Vedas which are believed to be divine in origin, the Dharma Shastras represented the collective wisdom of intellectuals, scholars, politicians and law makers who created them. Some of

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them had their own reasons to support a belief system that ensured the continuation of their family names and privileges and at the same time kept the lower castes and the women at the bottom of the oppressive, feudal and religious hierarchy.

In the name of God and religion, in a society that believed in the laws of karma and the possibility of a better life through reincarnation, the Dharma Shastras attempted to achieve this rather complicated task on an ongoing basis. They laid down elaborate rules to deny a vast majority of the people the right to live a decent life and made provisions at the same time for the continuation of a system which, from present day values, was extremely racial and arrogantly inhumane. Interestingly, although a vast majority of the people were not aware of these law books, because they were not allowed to read and study, they somehow remained subservient to these laws and accepted them as their lot. In this regard they were like the medieval farmers of Russia or Europe, who willingly subjected themselves to the feudal structure and the laws of the Church that perpetrated it.

Some of the laws prescribed in the Dharama Sutras are therefore bound to offend the sensibilities and sentiments of many modern day Hindus, who have been brought upon the values of equality, individual liberty and social justice. Many verses in these scriptures stand in contrast to these fundamental values that define many democratic societies today and characterise the free world. Readers are requested to consider these scriptures from an academic or historical point of view to understand the times they represent. To consider them as the authoritative text books of present day moral or social values of Hinduism would be an anathema. They belong to a particular time frame and represent certain social and moral values most of which are irrelevant today.

Some critics of Hinduism use these texts as an opportunity to denigrate Hinduism and divide Hindu society. But to judge Hinduism based upon these texts is like judging present day Europeans based upon the medieval incidences of persecutions or the Americans on the basis of the slavery system that was practiced in North America in the 18th or the 19 the century. Hinduism has been an ever evolving religion. It accepts change as the central quality of creation, and an awareness of it as the principal motivator of self realization. In the process of its evolution, Hinduism has shaped itself into a wonderful religion of the highest human vision. This has become possible because embedded in its core is the basic truth that religious philosophy is the product of man's highest wisdom and that, as the times change and as man becomes increasingly self aware and intuitively intelligent, his philosophy of life and the scope of his vision would also change.

Hinduism has come a long way from the days of untouchability and social inequality of the ancient and medieval periods to its present day unique status. Despite of its sordid past in the social sphere, today Hinduism has been able to resolve the inconsistencies and anachronisms of its past in a dignified and refined way, discarding the worst and keeping the best the religion represents. In this regard, the credit goes to the untiring work of many eminent social reformers and noble souls, who have sculpted a wonderful religion

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out of Hinduism through their contact with the Divine nature of man and their awareness of the wisdom of Truth. They are active even today, preparing Hinduism for the coming generations, who would be scientifically more aware and spiritually more demanding. The silent revolution within Hinduism has been still going on, despite of attacks from within and without, to embrace the future that is shaping itself in the womb of the earth. Hinduwebsite salutes all those who are trying to redefine Hinduism and making it more relevant to the problems of the present day complex world.

Overview: Dharmauastra is a genre of Sanskrit texts and refers to the *uastra*, or Hindu branch of learning, pertaining to *dharma*, religious and legal duty. The voluminous textual corpus of Dharmauastra is primarily a product of the Brahmanical tradition in India and represents the elaborate scholastic system of an expert tradition. Because of its sophisticated jurisprudence, Dharmauastra was taken by early British colonial administrators to be the law of the land for Hindus in India. Ever since, Dharmauastra has been linked with Hindu law, despite the fact that its contents deal as much or more with religious life as with law. In fact, a separation of religion and law within Dharmauastra is artificial and has been repeatedly questioned. Dharmauastra is important within the Hindu tradition—first, as a source of religious law describing the life of an ideal householder and, second, as symbol of the summation of Hindu knowledge about religion, law, ethics, etc.

Principal Texts: While there are literally hundreds of Dharmauastra texts and many more commentaries and digests, the principal Dharmauastra texts include 1) the four Dharmasutras of Apastamba, Gautama, Baudhayana, and Vasicmha, dating from around the third to first centuries BC, 2) the major *smitis* of Manu, Yajnvalkya, Narada, Vicgu, Bihaspati and Katyayana, tentatively dating from between the first and sixth centuries AD, and 3) the many commentaries and digests, including prominently those of Aparaditya, Asahaya, Bhamma Nilakagta, Devaggabhamma, Hemadri, Jimutavahana, Lakcmidhara, Madhava, Mcdhatithi, Mitra Miura, Raghunandana, Vacaspatimiura, Varadaraja, Vijnaneuvara, and Viuvarupa, among many others.

Dharma or *Dhamma* (*Natural Law*) refers to the underlying order in Nature and human behaviour considered to be in accord with that order. Ethically, it means 'right way of living' or 'proper conduct,' especially in a religious sense. With respect to spirituality, dharma might be considered *the Way of the Higher Truths*. Dharma is a central concept in religions and philosophies originating in India. These religions and philosophies are called Dharmic religions. The principal ones are Hinduism (Sanatana Dharma), Buddhism (Buddhadharma), Jainism (Jaina Dharma), and Sikhism, all of which emphasise Dharma (the correct understanding of Nature) in their teachings. From the River of Heaven: Hindu and Vedic Knowledge for the Modern Age by David Frawley Pagan Theology: paganism as a world religion by Michael York List of religions In these traditions, beings that live in accordance with *Dharma* proceed more quickly toward Dharma Yukam, Moksha or Nirvana (personal liberation). Dharma also refers to the teachings and doctrines of the founders of these traditions, such as those of Gautama Buddha and Mahavira. In traditional

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Hindu society with its caste structure, Dharma constituted the religious and moral doctrine of the rights and duties of each individual.

Meanings and Origins of the Word Dharma

In the Rigveda, the word appears as an *n*-stem, with a range of meanings encompassing "something established or firm" (in the literal sense of prods or poles), figuratively "sustainer, supporter" (of deities), and in the abstract, similar to the semantics of Greek ethos, "fixed decree, statute, law", The word is from a root common Indo-Iranian root *dhar* "to fasten, to support, to hold", continuing PIE *dher*, in the IEW connected with Latin *frenum* "rein, horse tack", Germanic words for "hidden, held back" (OHG *tarni* "*latens*"), and extended to *dher-gh*, with OCS "to hold, possess". Etymological identity of *dharma* with Latin *firmus* (whence English *firm*) has been suggested, but remains uncertain.

From the Atharvaveda and in Classical Sanskrit, the stem is thematic, and in Pali, it takes the form *dhamma*. Monier-Williams attempts to gesture at the semantic field of the spiritual and religious meanings of the term with "virtue, morality, religion, religious merit". It being used in most or all philosophies and religions of Indian origin, the "dharmic faiths" including Hinduism (Sanatana Dharma), Buddhism, Jainism and Sikhism, it is difficult to provide a single concise definition for Dharma. The word has a long and varied history and straddles a complex set of meanings and interpretations. Dharma also is practiced in the Surat Shabda Yoga traditions.

Rene Guenon, father of the 20th century school of perennial philosophy, said:

> *It [dharma] is, so to speak, the essential nature of a being, comprising the sum of its particular qualities or characteristics, and determining, by virtue of the tendencies or dispositions it implies, the manner in which this being will conduct itself, either in a general way or in relation to each particular circumstance. The same idea may be applied, not only to a single being, but also to an organised collectivity, to a species, to all the beings included in a cosmic cycle or state of existence, or even to the whole order of the Universe; it then, at one level or another, signifies conformity with the essential nature of beings? (from Guenon's "Introduction to the Study of Hindu Doctrines")*

David Frawley, an expert on Hindu philosophy and religion, comments on Dharma as follows:

> *A universal tradition has room for all faiths and all religious and spiritual practices regardless of the time or country of their origin. Yet it places religious and spiritual teachings in their appropriate place relative to the ultimate goal of Self-realization, to which secondary practices are subordinated. Sanatan Dharma also recognises that the greater portion of human religious aspirations has always been unknown, undefined and outside of any institutionalised belief. Sanatan Dharma thereby gives reverence to individual spiritual experience over any formal religious doctrine.*

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> *Wherever the Universal Truth is manifest; there is Sanatan Dharma? whether it is in a field of religion, art or science, or in the life of a person or community. Wherever the Universal Truth is not recognised, or is scaled down or limited to a particular group, book or person, even if done so in the name of God, there Sanatan Dharma ceases to function, whatever the activity is called.*

According to the Natchintanai Scripture:

> *By the laws of Dharma that govern body and mind, you must fear sin and act righteously. Wise men by thinking and behaving in this way become worthy to gain bliss both here and hereafter.*

Yama, the lord of death, is also known as *Dharma*, since he works within the laws of karma and morality, regulated by divine principles. More familiar is the embodiment of Dharma in Lord Rama, an avatar of Vishnu. The eldest Pandava, Yudhishthira was referred to as *Dharma Raj* (Most pious One) owing to his steadfastness to Truth & Dharma.

In ancient Vedic tradition, the Dharma was decided by the holy Kings or Dharma Raja. Dharma rajas include Manu who by tradition saves the Vedas before the flood, Rama, Yudhisthira, and Buddha. The teachings, doctrines, philosophies and practices associated with furthering *Dharma* are also referred to as such. Sometimes, specific qualifiers are used-*viz. Buddha-Dharma* and *Jaina-Dharma* to distinguish them from Hindu Dharma.

For many Buddhists, the *Dharma* most often means the body of teachings expounded by the Buddha. The word is also used in Buddhist phenomenology as a term roughly equivalent to phenomenon, a basic unit of existence and/or experience.

In scripture translations *dharma* is often best left untranslated, as it has acquired a lively life of its own in English that is more expressive than any simplistic translation. Common translations and glosses include "right way of living," Divine Law, Path of Righteousness, order, faith, "natural harmony," rule, fundamental teachings, and duty. *Dharma* may be used to refer to rules of the operation of the mind or universe in a metaphysical system, or to rules of comportment in an ethical system.

In modern Indian languages, such as Hindi, dharma can also mean simply "religion." In this meaning, for example, a Muslim is a person who follows the dharma of Islam.

Dharma in Hinduism

Within Indian philosophy "dharma" also means "property" and "dharmin" means "property-bearer". In a Sanskrit sentence like "shabdo 'nitya?", "sound is impermanent", "sound" is the bearer of the property "impermanence". Likewise, in the sentence "iha ghata?", "here, there is a pot", "here" is the bearer of the property "pot-existence"-this just goes to show that the categories property and property-bearer are closer to those of a logical predicate and its subject-term, and not to a grammatical predicate and subject.

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Origin and Development in Hinduism

A common manner of describing Hinduism among its adherents is as a *way of life*, as "Dharma." It defies dogma and thus seeks to instead align the human body, mind, and soul in harmony with nature.

Our very limitation is guided under and over a universal understanding, that of Dharma. The Atharva Veda, the last of the four books of the Vedas, utilises symbolism to describe *dharma's* role. Thus we are bound by the laws of time, space and causation according to finite reality, which itself is a limitation imposed by the self-projection of the infinite Brahman as the cosmos. Dharma is the foundation of this causal existence, the one step below the infinite. Indeed, dharma is the projection of divine order from Brahman, and as such:

::::: *"Prithivim Dharmana Dhritam"*

::::: *"This world is upheld by Dharma"* :::::—*(Atharva Veda)*

Proto-dharma: rta in the Vedas: To assess a concept whose explication is bewildering in range, it is useful to trace its nascence and subsequent development in Vedic culture. In the Vedas, which span back to 2000 BCE (and much further in oral tradition), the first concept that is strikingly *dharmic* is that of rta.

Rta literally means the "course of things." At first, the early Hindus (or followers of the "Sanatan Dharma") were notably inquisitive as to the inscrutable order of nature, how the heavenly bodies, the rushing winds and flowing waters, the consistent cycling of the seasons, were regulated. Thenceforth sprang rta, whose all-purpose role it was to signify this order, the path that was always followed. Through all the metamorphoses and permutations of nature, of life in general, there was one unchangeable fact: rta.

Soon it transcended its passive role as a mere signifier and took on a greater one, that of an active imposition of order. Not only the natural principles, but the gods and goddesses themselves, were obliged to abide by rta. Rta became the father, the law of justice and righteousness, unyielding but eminently fair. It grew, as Radhakrishnan states, from "physical" to "divine" in its purvey.

The world's seeming mess of altercating fortune, the caprice of the divinities, was now intelligible. Indeed, there was a single, unchanging harmony working 'behind the scenes.' A right path existed, ready to be taken by the righteous ones. Rta signifies the way life ought to be, shifting from physical to divine, from natural to moral order. Rta was morality, the equitable law of the universe. The conception of this all-transcending, supramental force that is, practically, the same concept as later understandings of dharma, is captured in this early Vedic prayer, pre-empting the liturgical strains of classical Hindu mantras involving *dharma*:

:::::*"O Indra, lead us on the path of Rta, on the right path over all evils."*

:::::—*(Rig Veda Book X, Chapter CXXXIII, Verse 6)*

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Thus we see the logical progression of an early 'course of things' into an all-encompassing moral order, a path and way of righteousness, an all-encompassing harmony of the universe, in the Vedic idea of Rta.

Developing Conceptions: An earlier and insightful demonstration of the continuity of thought from rta to dharma is a brief but "pregnant definition" (of dharma given in the Brihadaranyaka Upanishad, a part of the Veda. Founded upon the Hindu ideas of, as R. H. Hume's "intelligent monism," with Brahman the monad, the Upanishads saw dharma as the universal principle of law, order, harmony, all in all truth, that sprang first from Brahman. It acts as the regulatory moral principle of the universe. It is *sat*, truth, a major tenet of Hinduism. This hearkens back to the conception of the Rig Veda that "Ekam Sat," (Truth Is One), of the idea that Brahman is "*Sacchidananda*" (Truth-Consciousness-Bliss). Dharma has imbibed the highest principles of Truth, and as such is the central guiding principle in the Hindu conception of existence. Dharma is not just law, or harmony, it is pure Reality. In the Brihadaranyaka's own words:

:::::" Verily, that which is Dharma is truth.

:::::Therefore they say of a man who speaks truth, 'He speaks the Dharma,'

:::::or of a man who speaks the Dharma, 'He speaks the Truth.'

:::::Verily, both these things are the same." ::::: (Brh. Upanishad, 1.4.14)

Dharma as a Purushartha

In moving through the four stages of life, *viz.* Brahmacharya, Grihastha, Vaanprastha, Sanyaasa, a person also seeks to fulfil the four essentials (*purushaartha*) of Dharma, Artha (worldly gain}, Kama (sensual pleasures), and Moksha (liberation from reincarnation or rebirth). Moksha, although the ultimate goal, is emphasised more in the last two stages of life, while Artha and Kama are primary only during Grihasthaashram. Dharma, however is essential in all four stages.

Kane's View: According to Dr. Pandurang Vaman Kane, the word "Dharma" acquired a sense of "the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of the caste and as a person in a particular state of life."

The God Dharma

Dharma is also the name of a Deva in charge of Dharma. He is born from the right breast of Brahma, is married to ten daughters of Daksha and fathers Shama, kama and Harahsa. He is also the father of the celebrated Rishis Hari, Krishna, Nara and Naryana. In the Epioc Mahbharata Dharma is invoked by Kunti and she begets her eldest son Yudhisthira from him. As such Yudhisthir is know as Dhrmaputra.

Dharma is not to be confused with Yama, the God of the Dead and the God of Death. Yama is a Dhram abididng Deva and is hence called Dharamaraj.

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MANUSMRITI-THE LAWS OF MANU

CHAPTER-I

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:
2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.
3. 'For thou, O Lord, alone knowest the purport, (*i.e.*) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'
4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'
5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.
6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.
7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).
8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.
9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

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10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.
11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.
12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;
13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.
14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;
15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.
16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.
17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)
18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.
19. But from minute body (framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.
20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.
21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.
22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice.
23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.
24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.
25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.
26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

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27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.
28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.
29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.
30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.
31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.
32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.
33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.
34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,
35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.
36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,
37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,
38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,
39. (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,
40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.
41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.
42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

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43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.
44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).
45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.
46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;
47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.
48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.
49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.
50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).
51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.
52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.
53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.
54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.
55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.
56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.
57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).
58. But he having composed these Institutes (of the sacred law), himself taught them,

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according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.

63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

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74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.
75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.
76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.
77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;
78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.
79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).
80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.
81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.
82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).
83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.
84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.
85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.
86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.
87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.
88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

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89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;
90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.
91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.
92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.
93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.
94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.
95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?
96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;
97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.
98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.
99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.
100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.
101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.
102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).
103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).
104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

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105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.
106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.
107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).
108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.
109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.
110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.
111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),
112. (The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,
113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,
114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,
115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,
116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,
117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) supreme bliss and the examination of the good and bad qualities of actions,
118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)-(all that) Manu has declared in these Institutes.
119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

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CHAPTER-II

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.
2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.
3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.
4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.
5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.
6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.
7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.
8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.
9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.
10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.
11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda.
12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of defining the sacred law.
13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

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14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.
15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.
16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.
17. That land, created by the gods, which lies between the two divine rivers Saraswati and Drishadvati, the (sages) call Brahmavarta.
18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.
19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahmavarta.
20. From a Brahmana, born in that country, let all men on earth learn their several usages.
21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).
22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).
23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekkhas (barbarians).
24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.
25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).
26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.
27. By burnt oblations during (the mother's) pregnancy, by the Gatakarman (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

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28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.
29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.
30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.
31. Let (the first part of) a Brahmana's name (denote something) auspicious, a Kshatriya's be connected with power, and a Vaisya's with wealth, but a Sudra's (express something) contemptible.
32. (The second part of) a Brahmana's (name) shall be (a word) implying happiness, of a Kshatriya's (a word) implying protection, of a Vaisya's (a term) expressive of thriving, and of a Sudra's (an expression) denoting service.
33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.
34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.
35. According to the teaching of the revealed texts, the Kudakarman (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.
36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.
37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.
38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.
39. After those (periods men of) these three (castes) who have not received the sacrament

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at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead; (and) that of a Vaisya, to reach (the tip of his) nose.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

52. (His meal will procure) long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

53. Let a twice-born man always eat his food with concentrated mind, after performing

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an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.

56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

66. This whole series (of ceremonies) must be performed for females (also), in order

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to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

75. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.

78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

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79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.
80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.
81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.
82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.
83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.
84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).
85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.
86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.
87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.
88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.
89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,
90. (*Viz.*) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.
91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.
92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

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93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).
94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.
95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.
96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.
97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).
98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.
99. But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin.
100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.
101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.
102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.
103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.
104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.
105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.
106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural

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phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).

109. According to the sacred law the (following) ten (persons, *viz.*) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.'

115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods).

119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

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120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (*viz.*) length of life, knowledge, fame, (and) strength.

122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I am N. N.'

123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

127. Let him ask a Brahmana, on meeting him, after (his health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.

128. He who has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

132. (The feet of the) wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than

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the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Srauta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

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148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda.'

154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

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163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

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177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments),

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), 'Again let my strength return to me.'

182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin (one who has broken his vow).

188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honour of the manes, behaving (however) like a hermit.

190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

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191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher.

192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own

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teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clasping) her feet.

213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

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221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt.
222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.
223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.
224. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.
225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).
226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.
227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.
228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).
229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.
230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.
231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.
232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.
233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.
234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.
235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

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236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability,

246. (*Viz.*) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

CHAPTER-III

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

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2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.
3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).
4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.
5. A damsel who is neither a Sapinda on the mother's side, nor belongs to the same family on the father's side, is recommended to twice-born men for wedlock and conjugal union.
6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,
7. (*Viz.*) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.
8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),
9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.
10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.
11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.
12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.
13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.
14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

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15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.
16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).
17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.
18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife's) assistance, and such (a man) will not go to heaven.
19. For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.
20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.
21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka).
22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.
23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.
24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.
25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.
26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.
27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.
28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

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29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.
30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.
31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.
32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.
33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.
34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.
35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.
36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.
37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.
38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).
39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).
40. Endowded with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.
41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.
42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).

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43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).
44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom's) garment.
45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.
46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.
47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.
48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).
49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).
50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.
51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.
52. But those (male) relations who, in their folly, live on the separate property of women, (*e.g.* appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.
53. Some call the cow and the bull (given) at an Arsha wedding 'a gratuity;' (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).
54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.
55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.
56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.
57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

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58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.
59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.
60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.
61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.
62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.
63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.
64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,
65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly perish.
66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.
67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.
68. A householder has five slaughter-houses (as it were, *viz.*) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).
69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.
70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.
71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (holders).
72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

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73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.
74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and Prasita (eaten) the (daily oblation to the manes, called) Tarpana.
75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.
76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).
77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.
78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.
79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).
80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).
81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.
82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.
83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.
84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:
85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,
86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of

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the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well).

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, '(Adoration) to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, '(Adoration to the waters;' he shall throw (some) on the pestle and the mortar, speaking thus, '(Adoration) to the trees.'

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the daytime one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (*i.e.* Brahman).

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

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100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

105. A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

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114. Without hesitation he may give food, even before his guests, to the following persons, (*viz.*) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called the) Vaisvadeva is prescribed both for the morning and the evening.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanvaharyaka.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmana (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes (and performed) on the new-moon day; if a man is diligent in (performing) that, (the

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reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda; (if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

131. Though a million of men, unaquainted with the Rikas, were to dine at a (funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned classes).

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sraddhas and sacrifices.

140. That meanest among twice-born men who in his folly contracts friendships through

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a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake of friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Sraddha an adherent of the Rigveda who has studied one entire (recension of that) Veda, or a follower of the Yagurveda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

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154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);

156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,

157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,

158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oilman, a suborner to perjury,

159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,

160. A maker of bows and of arrows, he who lasciviously dallies with a brother's widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,

161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

163. He who diverts watercourses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

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167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.

171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.

174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmanas as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

180. (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

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181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmanas who sanctify a company.

184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmanas who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmanas, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are seated.

190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyagarbha.

195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and

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the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities, Rakshasas, Suparnas, and a Kimnaras,

197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.

201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

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210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.

212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'

213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, 'To those, Svadha!'

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

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225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its qualities.

234. Let him eagerly entertain at a funeral sacrifice a daughter's son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

235. There are three means of sanctification, (to be used) at a Sraddha, a daughter's son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.

237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by

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the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!'

252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains,

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liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'

260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule,

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru,

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

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271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

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285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

CHAPTER-IV

1. Having dwelt with a teacher during the fourth part of (a man's) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.
2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.
3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.
4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog's mode of life).
5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.
6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.
7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.
8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.
9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.
10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.
11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.
12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

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13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.
14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.
15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).
16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.
17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.
18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.
19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.
20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.
21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.
22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.
23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.
24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.
25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month,
26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

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27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).
28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.
29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.
30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.
31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.
32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).
33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.
34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.
35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.
36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden earrings.
37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.
38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.
39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.
40. Let him, though mad with desire, not approach his wife when her courses appear; nor let him sleep with her in the same bed.
41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.
42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.
43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

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44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).
45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,
46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill,
47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.
48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.
49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.
50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.
51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.
52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.
53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.
54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.
55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.
56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.
57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).
58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.
59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.
60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

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61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.
62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.
63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.
64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.
65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.
66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.
67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.
68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.
69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.
70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.
71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.
72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.
73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.
74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.
75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).
76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

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77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.
78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.
79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.
80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.
81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.
82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.
83. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.
84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.
85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.
86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughterhouses; to accept presents from him is a terrible (crime).
87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:
88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,
89. Samgivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, Putimrittika,
90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.
91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.
92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.
93. When he has risen, has relieved the necessities of nature and carefully purified

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himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).

102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the daytime.

103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

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106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the daytime and at night.

107. For those who wish to acquire exceedingly great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishta), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

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118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.
119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.
120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage,
121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,
122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.
123. Let him never recite the Rigveda or the Yagurveda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.
124. The Rigveda is declared to be sacred to the gods, the Yagurveda sacred to men, and the Samaveda sacred to the manes; hence the sound of the latter is impure (as it were).
125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.
126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).
127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, *viz.*) when the place where he recites is impure, and when he himself is unpurified.
128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).
129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.
130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).
131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

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132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

134. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife.

135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

139. (What is) well, let him call well, or let him say 'well' only; let him not engage in a useless enmity or dispute with anybody.

140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.

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148. By daily reciting the Veda, by (the observance of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

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163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

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178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.

179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives,

180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with his daughter and with his slaves, let him not have quarrels.

181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's wife and one's son as one's own body,

185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.

190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.

191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

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193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.

199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

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207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

219. The food of an artisan destroys his offspring, that of a washerman his (bodily)

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strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Pragapati) came and spake to them, 'Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) of the) other (man) is defiled by a want of faith.'

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient (for his gifts.)

228. If he is asked, let him always give something, be it ever so little, without grudging; for a worthy recipient will (perhaps) be found who saves him from all (guilt).

229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow the world of the sun;

232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion, a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

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234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.

238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

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249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).
250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)
251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).
252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.
253. His labourer in tillage, a friend of his family, his cowherd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).
254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.
255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.
256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.
257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.
258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.
259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.
260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman's world.

CHAPTER-V

1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:
2. 'How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord?'
3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: 'Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!'

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4. 'Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.'
5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.
6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).
7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,
8. The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,
9. (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substances turned) sour must be avoided.
10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.
11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),
12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,
13. Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughterhouse and dried meat,
14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.
15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.
16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).
17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).
18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare

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they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

20. He who unwittingly partakes of (any of) these six, shall perform a Samtapana (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. 'The consumption of meat (is befitting) for sacrifices,' that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether

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he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat (the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

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47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.
48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.
49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.
50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.
51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).
52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).
53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).
54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.
55. 'Me he (mam sah)' will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word 'flesh' (mamsah).
56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.
57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).
58. When (a child) dies that has teethed, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.
59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.
60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.
61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

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62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;
63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.
64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.
65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).
66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).
67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.
68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).
69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.
70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.
71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.
72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.
73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.
74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).
75. He who may hear that (a relative) residing in a distant country has died, before

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ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

77. A man who hears of a (Sapinda) relative's death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one's clothes.

79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher's) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

81. For a Srotriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.

85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

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89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide,

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

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102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven.

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the law) regarding the purification of the various (inanimate) things.

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things by sprinkling (them with water), for (objects) made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) Kamasas and Grahas, and

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of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit like grain;

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow's urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

124. Land is purified by (the following) five (modes, *viz.*) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

125. (Food) which has been pecked at by birds, smelt at by cows, touched (with the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

126. As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing (inanimate) things.

127. The gods declared three things (to be) pure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, and what has been commanded (as pure) by the word (of a Brahmana).

128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

129. The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is a settled rule.

130. The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

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131. Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

135. Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, earwax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

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145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible.

150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

151. Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband's) dominion (over his wife).

153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

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160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.
161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).
162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.
163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).
164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.
165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).
166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.
167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.
168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).
169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.

CHAPTER-VI

1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).
2. When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest.
3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.
4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

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5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.
6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).
7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.
8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.
9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.
10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.
11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.
12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, (mixed with) salt prepared by himself.
13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.
14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, and Sigruka, and the Sleshmantaka fruit.
15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.
16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).
17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.
18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.
19. Having collected food according to his ability, he may either eat at night (only), or in the daytime (only), or at every fourth meal-time, or at every eighth.
20. Or he may live according to the rule of the lunar penance (Kandrayana, daily

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diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.
22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).
23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.
24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.
25. Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,
26. Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.
27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.
28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.
29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,
30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;
31. Or let him walk, fully determined and going straight on, in a northeasterly direction, subsisting on water and air, until his body sinks to rest.
32. A Brahmana, having got rid of his body by one of those modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.
33. But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

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34. He who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death.
35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards.
36. Having studied the Vedas in accordance with the rule, having begat sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation.
37. A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards.
38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic).
39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.
40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.
41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).
42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.
43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.
44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.
45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.
46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.
47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

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48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.
49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).
50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Shastras), let him ever seek to obtain alms.
51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.
52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.
53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.
54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Svayambhu, has declared (to be) vessels (suitable) for an ascetic.
55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.
56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.
57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.
58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.
59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.
60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.
61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

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62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,
63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,
64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.
65. By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.
66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.
67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.
68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.
69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.
70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.
71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.
72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.
73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.
74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.
75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh

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and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders

91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

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92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.
93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.
94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.
95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.
96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.
97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.

CHAPTER-VII

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.
2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).
3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),
4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).
5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;
6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.
7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.
8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.
9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.
10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

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11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).
12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).
13. Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour.
14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.
15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.
16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.
17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.
18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.
19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.
20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;
21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.
22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).
23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.
24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.
25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

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26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.
27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).
28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.
29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.
30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.
31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.
32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.
33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread in the world, like a drop of oil on water.
34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.
35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.
36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.
37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.
38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.
39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.
40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.
41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

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42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.
43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.
44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.
45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.
46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.
47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.
48. Talebearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.
49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.
50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.
51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.
52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).
53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.
54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.
55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.
56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).

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57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.
58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.
59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.
60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.
61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.
62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (*e.g.*) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.
63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.
64. (Such) an ambassador is commanded to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.
65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.
66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.
67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.
68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.
69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly (inhabited) by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.
70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

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71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.
72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.
73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.
74. One bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will posses) a fortress.
75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.
76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.
77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.
78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.
79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.
80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.
81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.
82. Let him honour those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.
83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.
84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.
85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

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86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.
87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.
88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.
89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.
90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.
91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine;'
92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);
93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).
94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);
95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.
96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).
97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.
98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.
99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.
100. Let him know that these are the four means for securing the aims of human (existence); let him, without ever tiring, properly employ them.

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101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).
102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.
103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.
104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.
105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery), let him protect his own weak points.
106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.
107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.
108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.
109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.
110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.
111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.
112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.
113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.
114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.
115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.
116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

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117. But the ruler of twenty shall report all such (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

118. Those (articles) which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;

132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

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133. Though dying (with want), a king must not levy a tax on Srotriyas, and no Srotriya, residing in his kingdom, must perish from hunger.

134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.

136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

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148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

160. Let him constantly think of the six measures of royal policy (guna, *viz.*) alliance, war, marching, halting, dividing the army, and seeking protection.

161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).

162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)

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163. An alliance which yields present and future advantages, one must know to be of two descriptions, (*viz.*) that when one marches together (with an ally) and the contrary (when the allies act separately).

164. War is declared to be of two kinds, (*viz.*) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that waged to avenge) an injury done to a friend.

165. Marching (to attack) is said to be twofold, (*viz.* that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.

166. Sitting quiet is stated to be of two kinds, (*viz.* that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.

167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.

168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).

169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.

171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

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179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

187. Let him march on his road, arraying (his troops) like a staff (*i.e.* in an oblong), or like a waggon (*i.e.* in a wedge), or like a boar (*i.e.* in a rhombus), or like a Makara (*i.e.* in two triangles, with the apices joined), or like a pin (*i.e.* in a long line), or like a Garuda (*i.e.* in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

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193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

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207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commanded, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

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223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.
224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.
225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.
226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

CHAPTER-VIII

1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.
2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,
3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages and from the Institutes of the sacred law.
4. Of those (titles) the first is the non-payment of debts, (then follow), deposit and pledge, sale without ownership, concerns among partners, and resumption of gifts,
5. Non-payment of wages, non-performance of agreements, rescission of sale and purchase, disputes between the owner (of cattle) and his servants,
6. Disputes regarding boundaries, assault and defamation, theft, robbery and violence, adultery,
7. Duties of man and wife, partition (of inheritance), gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.
8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.
9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.
10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.
11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.
12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).
13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.

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14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.
15. 'Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.'
16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.
17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).
18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.
19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).
20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.
21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.
22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.
23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.
24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).
25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.
26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.
27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.
28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.
29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

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30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.
31. He who says, 'This belongs to me,' must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.
32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).
33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.
34. Property lost and afterwards found (by the king's servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.
35. From that man who shall truly say with respect to treasure-trove, 'This belongs to me,' the king may take one-sixth or one-twelfth part.
36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).
37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.
38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.
39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.
40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.
41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.
42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.
43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).
44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).
45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

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46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).
47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).
48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.
49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.
50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.
51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.
52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.
53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;
54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;
55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);
56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.
57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.
58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.
59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.
60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.
61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

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62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.
63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).
64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).
65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),
66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,
67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.
68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.
69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.
70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.
71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.
72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).
73. On a conflict of the witnesses the king shall accept (as true) the evidence of the) majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

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74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.
75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.
76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.
77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.
78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.
79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:
80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).
81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).
82. 'He who gives false evidence is firmly bound by Varuna's fetters, helpless during one hundred existences; let (men therefore) give true evidence.
83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).
84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.
85. 'The wicked, indeed, say in their hearts, "Nobody sees us;" but the gods distinctly see them and the male within their own breasts.
86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'
87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

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88. Let him examine a Brahmana (beginning with) 'Speak,' a Kshatriya (beginning with) 'Speak the truth,' a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;
89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.
90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.
91. 'If thou thinkest, O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.
92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.
93. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.
94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.
95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an earwitness, resembles a blind man who swallows fish with the bones.
96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.
97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.
98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.
99. 'By speaking falsely in a cause regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.
100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.
101. 'Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).'

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102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), menial servants or usurers, the (judge) shall treat like Sudras.

103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, 'Untie, O Varuna, the uppermost fetter,' or the three verses addressed to the Waters.

107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.

111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one's desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.

115. He whom the blazing fire burns not, whom the water forces not to come (quickly)

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up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgment, and whatever has been done must be (considered as) undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears,-likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes cojointly).

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131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A moneylender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (*i.e.* one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

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147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

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162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.

166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.

168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a moneylender, a merchant, and a king.

170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

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177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the redelivery.

181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.

187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary's) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

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192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the redelivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

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207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

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222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), lie shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

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238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.
239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.
240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas); (but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.
241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.
242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.
243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.
244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.
245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.
246. Let him mark the boundaries (by) trees, (*e.g.*) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,
247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.
248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,
249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,
250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,
251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).
252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

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253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).

258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.

259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.

260. (*Viz.*) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.

261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.

263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.

264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.

266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

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268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

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284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be inflicted).

293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).

294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.

299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

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300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked by three methods,-by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me;'

315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

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316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (*i.e.*) of gold, silver, and so forth, and of most excellent clothes.

322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,

327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,

328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,

329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).

330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.

331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.

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332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).

335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.

336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.

346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

347. Neither for friendship's sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,

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349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.

353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.

354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.

355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.

356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

364. He who violates an unwilling maiden shall instantly suffer corporal punishment;

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but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.

367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be

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fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

391. Having shown them due honour, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

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393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.

402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).

403. All weights and measures must be duly marked, and once in six months let him re-examine them.

404. At a ferry an (empty) cart shall be made to pay one pana, a man's (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.

405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.

406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).

407. But a woman who has been pregnant two months or more, an ascetic, a hermit

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in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of the) twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (*viz.*) he who is made a captive under a standard, he who serves for his daily food, he who is born in the house, he who is bought and he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

420. A king who thus brings to a conclusion. all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).

CHAPTER-IX

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

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2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.
3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.
4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.
5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.
6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.
7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.
8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.
9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.
10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:
11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.
12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.
13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.
14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly.
15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).

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16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.
17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.
18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.
19. And to this effect many sacred texts are sung also in the Veḍas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).
20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.
21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.
22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.
23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.
24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.
25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.
26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.
27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.
28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.
29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)
30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

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31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.
32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.
33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.
34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.
35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.
36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.
37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.
38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.
39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.
40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.
41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.
42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.
43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).
44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.
45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

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46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.
47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,' I will give;' each of those three (acts is done) once only.
48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.
49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.
50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.
51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.
52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.
53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).
54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.
55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.
56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.
57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.
58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.
59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).
60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

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61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.
62. But when the purpose of the appointment to (cohabit with) the widow bas been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.
63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.
64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.
65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the remarriage of widows prescribed in the rules concerning marriage.
66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.
67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.
68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).
69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.
70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).
71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.
72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.
73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.
74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.
75. If (the husband) went on a journey after providing (for her), the wife shall subject

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herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.

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90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).
91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.
92. A maiden who choses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.
93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.
94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.
95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.
96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.
97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.
98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).
99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;
100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.
101. 'Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife.
102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.
103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.
104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.
105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

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106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with

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uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

125. Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'

128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own)

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father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.

136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

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146. He who takes care of his deceased brother's estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a remarried woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

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161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

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175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a remarried woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamdatta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).

179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

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190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmani (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

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204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

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219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.

230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.

232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

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235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).

236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.

238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

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251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous like) thorns.

253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)-watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, crossroads, well-known trees, festive assemblies, and playhouses and concert-rooms,

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265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cutpurse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

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280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king's highroad, shall pay two karshapanas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

288. Let him place all prisons near a highroad, where the suffering and disfigured offenders can be seen.

289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)-gate, he shall instantly banish.

290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

292. But the king shall cause a goldsmith who behaves dishonestly, the most nocuous of all the thorns, to be cut to pieces with razors.

293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).

294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).

295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

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296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.

306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.

307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

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311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

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326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.
327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.
328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).
329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.
330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.
331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.
332. He must be acquainted with the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.
333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.
334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.
335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.
336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

CHAPTER-X

1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.
2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)
3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).
4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

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5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)
6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.
7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.
8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.
9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.
10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).
11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.
12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.
13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).
14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.
15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.
16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;
17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

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18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.
19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.
20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.
21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.
22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.
23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.
24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.
25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.
26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava,
27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones.
28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).
29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).
30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).
31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).
32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning

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and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually praises (great) men.

34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.

35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.

36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.

37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.

38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.

39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).

40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.

41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.

42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.

43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;

44. (*Viz.*) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;

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48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;
49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.
50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.
51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.
52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.
53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.
54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.
55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.
56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.
57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.
58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.
59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.
60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.
61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.
62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)
63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.

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64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'

68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'

74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (*viz.*) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (*viz.*) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the

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lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?' the answer is), he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle.

83. But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

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93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.

95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and

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teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (*viz.*) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

120. (*Viz.*) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

121. If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

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123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.
124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.
125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.
126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.
127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.
128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.
129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.
130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.
131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

CHAPTER-XI

1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,
2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.
3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.
4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.
5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

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6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.
7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.
8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.
9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).
10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.
11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,
12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;
13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.
14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);
15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.
16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,
17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).
18. (On such occasions) a Kshatriya must never take the property of a (virtuous Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.
19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

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20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.
21. On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care.
22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;
23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.
24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.
25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.
26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.
27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).
28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).
29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.
30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death.
31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him.
32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.
33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.
34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

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35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.
36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.
37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.
38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.
39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).
40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.
41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.
42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.
43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).
44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.
45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).
46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.
47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.
48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

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49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin;
50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;
51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.
52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).
53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.
54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.
55. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).
56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.
57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.
58. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).
59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.
60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,
61. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),
62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,
63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,
64. Superintending mines (or factories) of any sort, executing great mechanical works,

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injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

65. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food,

66. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana).

70. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

72. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

73. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

74. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

76. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

79. Having shaved off (all his hair), he may dwell at the extremity of the village, or

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in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.

80. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahnanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag.

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94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.
95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.
96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).
97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.
98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.
99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).
100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'
101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.
102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.
103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances.
104. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;
105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the southwest), until he falls down (dead);
106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;
107. Or, controlling his organs, he may during three months continuously perform the

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lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

115. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c.

121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

122. The divine light which the Veda imparts to the student, enters, if he breaks his

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vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

131. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

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138. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

149. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

151. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

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152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

154. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

156. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughterhouse, shall perform the same penance.

157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

158. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one day (standing) in water.

159. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

161. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification.

162. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.

163. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall,

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after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the daytime, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali,

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he removes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

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195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

197. If he answers to the Brahmanas, 'Forsooth, (I will not offend again), 'he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall readmit him (into their community).

198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya).

202. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

203. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

205. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

206. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

207. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

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210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.

223. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

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224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is

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hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa.

252. The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c.

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254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.'

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rigveda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Samaveda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

265. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

CHAPTER-XII

1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

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2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'
3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.
4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.
5. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.
6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.
7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action.
8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.
9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is reborn in) a low caste.
10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.
11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.
12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).
13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.
14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.
15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.
16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

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17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).
18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.
19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.
20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.
21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.
22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.
23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.
24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.
25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.
26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.
27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.
28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).
29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.
30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.
31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

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32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.
33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.
34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).
35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.
36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.
37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.
38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.
39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.
40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.
41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).
42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.
43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.
44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.
45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.
46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

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47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.
48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.
49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.
50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.
51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.
52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.
53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.
54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.
55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.
56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.
57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.
58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.
59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas.
60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

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61. A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.
62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;
63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.
64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;
65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.
66. For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge;
67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.
68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.
69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).
70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.
71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.
72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).
73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.
74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;
75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;

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76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;
77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,
78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,
79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,
80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.
81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.
82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.
83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.
84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,
85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.
86. Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.
87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.
88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).
89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence).
90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

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91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.
92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.
93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.
94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.
95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.
96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.
97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.
98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.
99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.
100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.
101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.
102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.
103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).
104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

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105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'

109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rigveda, one who knows the Yagur-veda, and one who knows the Samaveda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all

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things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

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3

THE APASTAMBA SUTRAS

For all students of Sanskrit philology and Indian history Apastamba's aphorisms on the sacred law of the Aryan Hindus possess a special interest beyond that attaching to other works of the same class. Their discovery enabled Professor Max Muller, forty-seven years ago, to dispose finally of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life.

It enabled him not only to arrive at this negative result, but also to substitute a sounder theory the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic schools, and that the so-called revealed law codes are, in most cases, but improved metrical editions of older prose works which latter, in the first instance, were destined to be committed to memory by the young Aryan students, and to teach them their duties.

This circumstance, as well as the fact that Apastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that its intimate connection with the manuals teaching the performance of the great and small sacrifices, the Srauta and Grihya-sutras, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of Dharmasutras.

The Apastambiya Dharma-sutra forms part of an enormous Kalpa-sutra or body of aphorisms, which digests the teaching of the Veda and of the ancient Rishis regarding the performance of sacrifices and the duties of twice-born men, Brahmanas, Kshatriyas, and Vaisyas, and which, being chiefly based on the second of the four Vedas, the Yagur-veda in the Taittiriya recension, is primarily intended for the benefit of the Adhvaryu priests in whose families the study of the Yagur-veda is hereditary.

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The entire Kalpa-sutra of Apastamba is divided into thirty sections, called Prasnas, literally questions. The first twenty-four of these teach the performance of the so-called Srauta or Vaitanika sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated Sattras or sacrificial sessions, which last a whole year or even longer.

The twenty-fifth Prasna contains the Paribhashas or general rules of interpretation, which are valid for the whole Kalpa-sutra, the Pravara-khanda, the chapter enumerating the patriarchs of the various Brahmanical tribes, and finally the Hautraka, prayers to be recited by the Hotraka priests. The twenty-sixth section gives the Mantras or Vedic prayers and formulas for the Grihya rites, the ceremonies for which the sacred domestic or Grihya fire is required, and the twenty-seventh the rules for the performance of the latter. The aphorisms on the sacred law fill the next two Prasnas; and the Sulva-sutra, teaching the geometrical principles, according to which the altars necessary for the Srauta sacrifices must be constructed, concludes the work with the thirtieth Prasna.

The position of the Dharma-sutra in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of Sutras and that it is not a later addition. Had it been added later, it would either stand at the end of the thirty Prasnas or altogether outside the collection, as is the case with some other treatises attributed to Apastamba. The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given as seshas or parisishtas, tacked on at the end, and generally marked as such in the MSS.

In the case of the Apastamba Dharma-sutra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who wrote the remainder of the Kalpa-sutra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the Grihya ceremonies has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Apastambiya Grihya-sutra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Grihya-sutras, *e.g.* those of Asvalayana, Sankhayana, Gobhila, and Paraskara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire.

Thus on the occasion of the description of the initiation of Aryan students, Asvalayana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Apastamba's Grihya-sutra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction of the scope of Prasna

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XXVII otherwise than by assuming that Apastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sutra may be drawn from the cross-references which occur in several Prasnas. In the Dharma-sutra we find that on various occasions, where the performance of a ceremony is prescribed, the expressions yathoktam, 'as has been stated,' yathopadesam, 'according to the injunction,' or yatha purastat, 'as above,' are added. In four of these passages, Dh. I, 1, 4, 16; II, 2, 3, 17; 2, 5, 4; and 7, 17, 16, the Grihya-sutra is doubtlessly referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the Grihya-Sutra refers to the Dharma-sutra, employing the same expressions which have been quoted from the latter. Thus we read in the beginning of the chapter on funeral oblations, Grihya-sutra VIII, 21, 1, masisraddhasyaparapakshe yathopadesam kalah, 'the times for the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the Grihya-sutra itself nor any preceding portion of the Kalpa-sutra contains any injunction on this point, it, follows that the long passage on this subject which occurs in the Dharma-sutra II, 7, 16, 4-22 is referred to. The expression yathopadesam is also found in other passages of the Grihya-sutra, and must be explained there in a like manner. There are further a certain number of Sutras which occur in the same words both in the Prasna on domestic rites, and in that on the sacred law, *e.g.* Dh. I, 1, A; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connection of the two sections.

Through a similar repetition of, at least, one Sutra it is possible to trace the connection of the Dharma-sutra with the Srauta-sutra. The rule ritve va gayam, 'or (he may have conjugal intercourse) with his wife in the proper season', is given, Dh. II, 2, 5, 17, with reference to a householder who teaches the Veda. In the Srauta-sutra it occurs twice, in the sections on the new and full moon sacrifices III, 17, 8, and again in connection with the Katurmasya offerings, VIII, 4, 6, and it refers both times to the sacrificer. In the first passage the verb, upeyat, is added, which the sense requires; in the second it has the abbreviated form, which the best MSS of the Dharma-sutra offer. The occurrence of the irregular word, ritve for ritvye, in all the three passages, proves clearly that we have to deal with a self-quotation of the same author. If the Dharma-sutra were the production of a different person and a later addition, the Pseudo-Apastamba would most probably not have hit on this peculiar irregular form. Finally, the Grihya-sutra, too, contains several cross-references to the Srauta-sutra, and the close agreement of the Sutras on the Vedic sacrifices, on the domestic rites, and on the sacred, both in language and style, conclusively prove that they are the compositions of one author.

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only. For

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the form of the word itself shows that the name Apastamba, just like those of most founders of Vedic schools, *e.g.* Bharadvaga, Asvalayana, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veda.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Apastamba and of the works ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and the place where the Sutras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Apastambiya school was founded, and when its Sutras were composed. But they make it possible to ascertain the position of the school and of its Sutras in Vedic literature, their relative priority or posteriority as compared with other Vedic schools and works, to show with some amount of probability in which part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their probable antiquity.

As regards the first point, the Karanavyuha, a supplement of the White Yagur-veda which gives the lists of the Vedic schools, informs us that the Apastambiya school formed one of the five branches of the Khandikiya school, which in its turn was a subdivision of the Taittiriyas, one of the ancient sections of Brahmanas who study, the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the Karanavyuha it is unfortunately not possible to ascertain what place that work really assigns to the Apastambiyas among the five branches of the, Khandikiyas. Some MSS name them first, and others, last. They give either the following list, 1. Kaleyas (Kaletas), 2. Satyavanins, 3. Hiranyakesins, 4. Bharadvagins, and 5. Apastambins, or, 1. Apastambins, 2. Baudhayanins or Bodhayanins, 3. Satyashadhins, 4. Hiranyakesins, 5. Aukheyas. But this defect is remedied to, a certain extent by the now generally current, and probably ancient tradition that the Apastambiyas are younger than, the school of Baudhayana, and older than that of Satyashadha Hiranyakesin. Baudhayana, it is alleged, composed the first set of Sutras connected with the Black Yagur-Veda, which bore the special title 'pravakana,' and he was succeeded by Bharadvaga, Apastamba, and Satyashadha Hiranyakesin, who all founded schools which bear their names.

This tradition has preserved two important pieces of information. First, the Apastamba school is what Professor Max Muller appropriately calls a Sutrakarana, *i.e.* a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brahmana text, but merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sutras of Apastamba occupy an intermediate position between the works of Baudhayana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Apastamba's own and from other works.

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As regards the first point, Professor Max Muller has already pointed out that, though we sometimes find a Brahmana of the Apastambiyas mentioned, the title Apastamba-brahmana is nothing but another name of the Taittiriya-brahmana, and that this Brahmana, in reality, is always attributed to Tittiri or to the pupils of Vaisampayana, who are said to have picked up the Black Yagur-veda in the shape of partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Apastamba-Samhita. The Karanavyuha states explicitly that the five branches of the Khandikiya school, to which the Apastambiyas belong, possess one and the same recension of the revealed texts, consisting of 7 Kandas, 44 Prasnas, 651 Anuvakas, 2198 Pannasis, 19290 Padas, and 253,868 syllables, and indicates thereby that all these five schools were Sutrakaranas.

If we now turn to Apastamba's own works, we find still clearer proof that he laid no claim to the title Rishi, or inspired seer of Vedic texts. For (Dharma-sutra I, 2, 5, 4-5 says distinctly that on account of the prevalent transgression of the rules of studentship no Rishis are born, among the Avaras, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to Rishis by their knowledge of the Veda. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the Dharma-sutra. For Apastamba repeatedly contrasts the weakness and sinfulness of the Avaras, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit. These utterances prove that Apastamba considered himself a child of the Kali Yuga, the age of sin, during which, according to Hindu notions, no Rishis can be born. If, therefore, in spite of this explicit disclaimer, the Samhita and the Brahmana of the Black Yagur-veda are sometimes called Apastamba or Apastambiya, *i.e.* belonging to Apastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Apastamba, not that its founder was their author, or, as the Hindus would say, saw them.

The fact that Apastamba confined his activity to the composition of Sutras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sutra period of the Yagur-veda had begun. Whether we assume, with Professor Max Muller, that the Sutra period was one and the same for all the four Vedas, and fix its limits with him between 600-200 B.C., or whether we believe, as I am inclined to do, that the date of the Sutra period differed for each Veda, still the incontestable conclusion is that the origin of the Apastambiya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centuries before the beginning of the Christian era.

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The correctness of the traditional statement that Apastamba is younger than Baudhayana may be made very probable by the following considerations. First, Baudhayana's and Apastamba's works on Dharma have a considerable number of Sutras in common. Thus in the chapter on Penances not less than seven consecutive Sutras, prescribing the manner in which outcasts are to live and to obtain readmission into the Brahmanical community for their children, occur in both treatises. Besides this passage, there are a number of single Sutras which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhayana is older than Apastamba, and that the latter borrowed from the former, or that the reverse was the case.

It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. First, Apastamba holds in several cases doctrines which are of a later origin than those held by Baudhayana. With respect to this point the puritan opinions which Apastamba puts forward regarding the substitutes for legitimate sons and regarding the appointment of widows (niyoga), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhayana permits childless Aryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation of-eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate-and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons. Apastamba declares his dissent from this doctrine. He allows legitimate sons alone to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children.

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudhayana has as yet no scruple on the subject. Finally, he omits from his list of the marriage-rites the Paisaka vivaha, where the bride is obtained by fraud; though it is reluctantly admitted by Baudhayana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, belongs to an older order of ideas than the stricter views of Apastamba.

It is true that, according to Baudhayana's own statement, before his time an ancient sage named Aupaganghani, who is also mentioned in the Satapatha-brahmana, had opposed the old practice of taking substitute's for a legitimate son. It is also very probable that for a long time the opinions of the Brahmana teachers, who lived in different parts

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of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisaka marriage.

The second fact, which bears on the question how the identity of so many Sutras in the two Dharmasutras is to be explained, affords a still stronger proof of Apastamba's posteriority to Baudhayana. For on several occasions, it appears, Apastamba controverts opinions which Baudhayana holds, or which may be defended with the help of the latter's Sutras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Apastamba gives it as his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,', *i.e.* after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the black cows, or the black iron and grain, is not in accordance with the precepts of the Vedas.

In order to prove the latter assertion he quotes a passage of the Taittiriya Samhita, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is prescribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the opinion of the Mimamsists, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction. If we now turn to Baudhayana, we find that he allows of three different methods for the distribution of the paternal estate.

According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep respectively go to the eldest sons of Brahmanas, Kshatriyas, Vaisyas and Sudras. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Apastamba considers to be without the force of an injunction. The fact that the two authors' opinions clash is manifest, and the manner in which Apastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sutra but Baudhayana is known to have quoted it, the conclusion is that Apastamba's remarks are directed against him. If Apastamba does not mention Baudhayana by name, the reason probably

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is that in olden times, just as in the present day, the Brahmanical etiquette forbad a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (vidyavamsa) as oneself.

A similar case occurs in the chapter on Studentship where Apastamba, again appealing to the Mimamsists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhayana gives no explicit rule on this point, but the wording of his Sutras is not opposed to the doctrine and practice, to which Apastamba objects. Baudhayana says that students shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (pataniya); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhayana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Apastamba blames, may have been defended by the wording of Baudhayana's rules.

The three points which have been just discussed, *viz.* the identity of a number of Sutras in the works of the two authors, the fact that Apastamba advocates on some points more refined or puritan opinions, and, especially, that he labours to controvert doctrines contained in Baudhayana's Sutras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. Mahadeva, as stated above, places between them only Bharadvaga, the author of a set of Sutras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the vidyavamsa or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Sutra and thus founded a new branch-school. It is more probable that Baudhayana and Bharadvaga, as well as the latter and Apastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Sutrakaras must, therefore, I think, be measured rather by centuries than by decades.

As regards the priority of Apastamba to the school of Satyashadha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Apastamba's Dharma-sutra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and antiquated words. But they do not extend so far as to make the language of the Dharma-sutra fully agree with that of the other sections of the collection, especially with the Grihya-sutra. Numerous discrepancies between these two parts are observable. Thus we read in the Hiranyakesi [paragraph continues]

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Grihya-sutra that a Brahmana must, ordinarily, be initiated in his seventh year, while the rule of the Dharma-sutra, which is identical with Ap. Dh. I, 1, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Matridatta on the Grihya-sutra and Mahadeva on the Dharma-sutra, both state that the rule of the Grihya-sutra refers to the seventh year after birth, and, therefore, in substance agrees with the Dharma-sutra. They are no doubt right. But the difference in the wording shows that the two sections do not belong to the same author.

The same inference may be drawn from the fact that the Hiranyakesi Grihya-sutra, which is much longer than Apastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the Dharma-sutra. According to a statement which I have heard from several learned Brahmanas, the followers of Hiranyakesin, when pronouncing the samkalpa or solemn pledge to perform a ceremony, declare themselves to be members of the Hiranyakesi school that forms a subdivision of Apastamba's (apastambantargatahiranyakesisakhadhyayi... aham). But I have not been able to find these words in the books treating of the ritual of the Hiranyakesins, such as the Mahesabhatti. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Apastamba, which, however, even without it may be accepted as a fact. The distance in time between the two teachers is probably not so great as that between Apastamba and Baudhayana, as Mahadeva mentions no intermediate Sutrakara between them. Still it is probably not less than 100, or 150 years.

The results of the above investigation which show that the origin of the Apastamba school falls in the middle of the Sutra period of the Black Yagur-veda, and that its Sutras belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an examination of the quotations from and references to Vedic and other books contained in Apastamba's Sutras, and especially in the Dharma-sutra. We find that all the four Vedas are quoted or referred to. The three old ones, the Rik, Yagus, and Saman, are mentioned both separately and collectively by the name trayi vidya, *i.e.* threefold sacred science, and the fourth is called not Atharvangirasah, as is done in most ancient Sutras, but Atharvaveda.

The quotations from the Rik and Saman are not very numerous. But a passage from the ninth Mandala of the former, which is referred to Dh. I, 1, 2, 2, is of some extent, and shows that the recension which Apastamba knew, did not differ from that which still exists. As Apastamba was an adherent of the Black Yagur-veda, he quotes it, especially in the Srauta-sutra, very frequently, and he adduces not only texts from the Mantra-Samhita, but also from the Taittiriya-Brahmana and Aranyaka. The most important quotations from the latter work occur Dh. II, 2, 3, 16-II, 2, 4, 9, where all the Mantras to be recited during the performance of the Bali-offerings are enumerated. Their order agrees exactly with that in which they stand in the sixty-seventh Anuvaka of the tenth Prapathaka of the recension of the Aranyaka which is current among the Andhra Brahmanas. This last point is of considerable importance, both for the history of the text

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of that book and, as we shall see further on, for the history of the Apastambiya school. The White Yagur-veda, too, is quoted frequently in the Srauta-sutra and once in the section on Dharma by the title Vagasaneyaka, while twice its Brahmana, the Vagasaneyi-brahmana, is cited. The longer one of the two passages, taken from the latter work, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of the Madhyandina recension. Its wording possesses just sufficient resemblance to allow us to identify the passage which Apastamba meant, but differs from the Satapatha-brahmana in many details.

The cause of these discrepancies remains doubtful for the present. As regards the Atharvaveda, Apastamba gives, besides the reference mentioned above and a second to the Angirasa-pavitra, an abstract of a long passage from Atharvaveda XV, 10-13, regarding the treatment of a Vratya, *i.e.* a learned mendicant Brahmana, who really deserves the title of an atithi, or guest. It is true that Apastamba, in the passage referred to, does not say that his rule is based on the Atharvaveda. He merely says that a Brahmana is his authority. But it seems, nevertheless, certain that by the expression a Brahmana, the Brahmana-like fifteenth book of the Atharvaveda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharvaveda prescribes for the reception of a Vratya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharvaveda are not frequent in Vedic literature, and the fact that Apastamba's Dharma-sutra contains one, is, therefore, of some interest.

Besides these Vedic texts, Apastamba mentions, also, the Angas or auxiliary works, and enumerates six classes, *viz.* treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics. The number is the same as that which is considered the correct one in our days.

As the Dharma-sutra names no less than nine teachers in connection with various topics of the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Apastamba's time. The Akaryas mentioned are Eka, Kanva, Kanva, Kunika, Kutsa, Kautsa, Pushkarasadi, Varshyayani, Svetaketu, and Harita. Some of these persons, like Harita and Kanva, are known to have composed Sutras on the sacred law, and fragments or modified versions of their works are still in existence, while Kanva, Kautsa, Pushkarasadi or Paushkarasadi, as the grammatically correct form of the name is, and Varshyayani are quoted in the Nirukta, the Pratisakhyas, and the Varttikas on Panini as authorities on phonetics, etymology, and grammar.

Kanva, finally, is considered the author of the still existing Kalpa-sutras of the Kanva school connected with the White Yagur-veda. It seems not improbable that most of these teachers were authors of complete sets of Angas. Their position in Vedic literature, however, except as far as Kanva, Harita, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Apastambiya school than might be expected. Regarding Harita it must, however, be

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noticed that he is one of the oldest authors of Sutras, that he was an adherent of the Maitrayaniya Sakha, and that he is quoted by Baudhayana, Apastamba's predecessor. The bearing of the occurrence of Svetaketu's name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Apastamba gives, that he knew two of the philosophical schools which still exist in India, *viz.* the Purva or Karma Mimamsa and the Vedanta. As regards the former, he mentions it by its ancient name, Nyaya, which in later times and at present is usually applied to the doctrine of Gautama Akshapada. In two passages he settles contested points on the authority of those who know the Nyaya, *i.e.* the Purva Mimamsa, and in several other cases he adopts a line of reasoning which fully agrees with that followed in Gaimini's Mimamsa-sutras. Thus the arguments, that 'a revealed text has greater weight than a custom from which a revealed text may be inferred,' and that 'no text can be inferred from a custom for which a worldly motive is apparent,' exactly correspond with the teaching of Gaimini's Mimamsa-sutras I, 3, 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if Apastamba did not know the Mimamsa-sutras of Gaimini, he must have possessed some other very similar work. As to the Vedanta, Apastamba does not mention the name of the school. But Khandas 22, 23 of the first PATALA of the Dharma-sutra unmistakably contain the chief tenets of the Vedantists, and recommend the acquisition of the knowledge of the Atman as the best means for purifying the souls of sinners.

Though these two Khandas are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Apastamba's own words in the introductory and concluding Sutras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Aranyakas, but a well-defined system of Vedantic philosophy identical with that of Badarayana's Brahma-sutras. The fact that Apastamba's Dharma-sutra contains indications of the existence of these two schools of philosophy, is significant as the Purva Mimamsa occurs in one other Dharma-sutra only, that attributed to Vasishtha, and as the name of the Vedanta school is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Apastamba mentions the Purana. The Dharma-sutra not only several times quotes passages from 'a Purana' as authorities for its rules, but names in one case the Bhavishyat-purana as the particular Purana from which the quotation is taken. References to the [paragraph continues] Purana in general are not unfrequent in other Sutras on the sacred law, and even in older Vedic works. But Apastamba, as far as I know, is the only Surakara who specifies the title of a particular Purana, and names one which is nearly or quite identical with that of a work existing in the present day, and he is the only one, whose quotations can be shown to be, at least in part, genuine Puranic utterances.

Among the so-called Upa-puranas we find one of considerable extent which bears the title Bhavishya-purana or also Bhavishyat-purana. It is true that the passage quoted in

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the Dharma-sutra from the Bhavishyat-purana is not to be found in the copy of the Bhavishya-purana which I have seen. It is, therefore, not possible to assert positively that Apastamba knew the present homonymous work. Still, considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Puranas have been remodelled and recast, it seems to me not unlikely that Apastamba's authority was the original on which the existing Upa-purana is based. And in favour of this view it may be urged that passages, similar to Apastamba's quotation, actually occur in our Puranic texts.

In the Gyotishprakara section of several of the chief Puranas we find, in connection with the description of the Path of the Manes (pitriyana), the assertion that the pious sages, who had offspring and performed the Agnihotra, reside there until the general destruction of created things (a bhutasamplavat), as well as, that in the beginning of each new creation they are the propagators of the world (lokasya samtanakarah) and, being reborn, re-establish the sacred law. Though the wording differs, these passages fully agree in sense with Apastamba's Bhavishyat-purana which says, 'They (the ancestors) live in heaven until the (next) general destruction of created things. At the new creation (of the world) they become the seed.' In other passages of the Puranas, which refer to the successive creations, we find even the identical terms used in the quotation. Thus the Vayup., Adhy. 8, 23, declares that those beings, which have gone to the Ganaloka, 'become the seed at the new creation' (punah sarge... bigartham ta bhavanti hi).

These facts prove at all events that Apastamba took his quotation from a real Purana, similar to those existing. If it is literal and exact, it shows, also, that the Puranas of his time contained both prose and verse.

Further, it is possible to trace yet another of Apastamba's quotations from 'a Purana.' The three Puranas, mentioned above, give, immediately after the passages referred to, enlarged versions of the two verses regarding the sages, who begot offspring and obtained 'burial-grounds,' and regarding those who, remaining chaste, gained immortality. In this case Apastamba's quotation can be restored almost completely, if certain interpolations are cut out. And it is evident that Apastamba has preserved genuine Puranic verses in their ancient form. A closer study of the unfortunately much neglected Puranas, no doubt, will lead to further identifications of other quotations, which will be of considerable interest for the history of Indian literature.

There is yet another point on which Apastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Sudras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharvaveda.' The commentator remarks with reference to these two Sutras, that 'the knowledge which Sudras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-called Arthashastra, the science of useful arts and of trades, and that the object of the Sutras

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is to forbid the study of such matters before the acquisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Apastamba's remark that 'the knowledge of Sudras and women is a supplement of the Atharvaveda,' proves that he knew the division of Hindu learning which is taught in Madhusudana Sarasvati's Prasthanabheda. For Madhusudana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharvaveda is the Arthashastra. The agreement of Apastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongs to the later Vedic schoolmen.

In addition to this information regarding the relative position of the Apastambiya school in ancient Sanskrit literature, we possess some further statements as to the part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supported by a hint contained in the Dharma-sutra and by, information derivable from inscriptions and the actual state of things in modern India, the Apastambiyas belong to Southern India and their founder probably was a native of or resided in the Andhra country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the Karanavyuha, which, though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere.

The verses from a work entitled Maharnava, which are quoted there, state that the earth, *i.e.* India, is divided into two equal halves by the river Narmada (Nerbudda), and that the school of Apastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yagur-veda of Tittiri and the Apastambiya school are established in the Andhra country and other parts of the south and southeast up to the mouth of the Godavari (godasagara-avadhi). According to the Maharnava the latter river marks, therefore, the northern frontier of the territory occupied by the Apastambiyas which comprises the Maratha and Kanara districts of the Bombay Presidency, the greater part of the Nizam's dominions, Berar, and the Madras Presidency with the exception of the northern Sirkars and the western coast.

This assertion agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the Desastha-brahmanas in the Nasik, Puna, Ahmadnagar, Satara, Sholapur, and Kolhapur districts, and of the Kanara or Karnataka-brahmanas in the Belgam, Dharvad, Kaladghi, and Karvad collectorates, as well as a smaller number among the Kittapavanas of the Konkana are Apastambiyas. Of the Nizam's dominions and the Madras Presidency I possess no local knowledge. But I can say that I have met many followers of Apastamba among the Telingana-brahmanas settled in Bombay, and that the frequent occurrence of MSS containing the Sutras of the Apastambiya school in the Madras Presidency proves that the Karana there must count many adherents. On the

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other hand, I have never met with any Apastambiyas among the ancient indigenous subdivisions of the Brahmanical community dwelling north of the Maratha country and north of the Narmada. A few Brahmanas of this school, no doubt, are scattered over Gujarat and Central India, and others are found in the great places of pilgrimage in Hindustan proper.

The former mostly have immigrated during the last century, following the Maratha chieftains who conquered large portions of those countries, or have been imported in the present century by the Maratha rulers of Gwalior, Indor, and Baroda. The settlers in Benares, Mathura, and other sacred cities also, have chiefly come in modern times, and not unfrequently live on the bounty of the Maratha princes. But all of them consider themselves and are considered by the Brahmanas, who are indigenous in those districts and towns, as aliens, with whom intermarriage and commensality are not permitted. The indigenous sections of the Brahmanas of Gugarat, such as the Nagaras, Khedavals, Bhargavas, Kapilas, and Motalas, belong, if they are adherents of the Yagur-veda, to the Madhyandina or Kanva schools of the White Yagur-veda.

The same is the case with the Brahmanas of Ragputana, Hindustan, and the Pangab. In Central India, too, the White Yagur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrayaniyas or Manavas. It seems, also, that the restriction of the Apastambiya school to the south of India, or rather to those subdivisions of the Brahmanical community which for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient landgrants which have been found all over India indicate exactly the same state of things. I am not aware that in any grant issued by a king of a northern dynasty to Brahmanas who are natives of the northern half of India, an Apastambiya is mentioned as donee. But among the southern landgrants there are several on which the name of the school appears.

Thus in a sasana of king Harihara of Vidyanagara, dated Sakasamvat 1317 or 1395 A.D., one of the recipients of the royal bounty is 'the learned Ananta Dikshita, son of Ramabhatta, chief of the Apastambya (read Apastambiya) sakha, a scion of the Vasishtha gotra.' Further, the eastern Kalukya king Vigayaditya II, who ruled, according to Dr. Fleet, from A.D. 799-843, presented a village to six students of the Hiranyakesi-sutra and to eighteen students of the Apastamba, recte the Apastamba-sutra. Again, in the abovementioned earlier grant of the Pallava king Nandivarman, there are forty-two students of the Apastamba-sutra among the 108 sharers of the village of Udayakandramangalam.

Finally, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simhavarman II, we find among the donees five Apastambhiya Brahmanas, who, together with a Hairanyakesa, a Vagasaneya, and a Sama-vedi, received the village of Mangadur, in Veng Orashtra. This inscription

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is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Apastambiyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Apastamba, in describing the Sraddhas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water into the hands of Brahmanas invited to a Sraddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India. If this statement is taken together with the above-stated facts, which tend to show that the Apastambiyas were and are restricted to the south of India, the most probable construction which can be put on it is that Apastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sutra.

It has been pointed out above that the recension of the Taittiriya Aranyaka which Apastamba recognises is that called the Andhra text or the version current in the Andhra country, by which term the districts in the southeast of India between the Godavari and the Krishna have to be understood. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. It would therefore follow, from the adoption of an Andhra text by Apastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Maharnava particularly specifies the Andhra country (andhradi) as the seat of the Apastambiyas. It may be that this is due to an accident. But it seems to me more probable that the author of the Maharnava wished to mark the Andhra territory as the chief and perhaps as the original residence of the Apastambiyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Apastamba. It fully confirms the result of the preceding enquiry, *viz.* that the Apastambiyas are one of the later Karanas. For the south of India and the nations inhabiting it, such as Kalingas, Dravidas, Andhras, Kolas, and Pandyas, do not play any important part in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the northwest or at least north of the Vindhya range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic Samhitas. In the Brahmanas and in the Sutras they do occur, though they are named rarely and in a not complimentary manner.

Thus the Aitareya-brahmana gives the names of certain degraded, barbarous tribes, and among them that of the Andhras, in whose country, as has been shown, the Apastambiyas probably originated. Again, Baudhayana, in his Dharma-sutra I, i, quotes song verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (akara) prevailing in the south (loc. cit.). Further, Panini's grammatical Sutras and Katyayana's Varttikas

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thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Panini, IV, 2, 98, teaches the formation of dakshinatya in the sense of 'belonging to or living in the south or the Dekhan,' and a Varttika of Katyayana on Panini, IV, 1, 175, states that the words Kola and Pandya are used as names of the princes ruling over the Kola and Pandya countries, which, as is known from history, were situated in the extreme south of India.

The other southern nations and a fuller description of the south occur first in the Mahabharata. While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Ashoka in his edicts, which date from the second half of the third century B.C., calls the Kolas, Pandyas, and the Keralaputra or Ketalaputra his pratyantas (prakanta) or neighbours. The same monarch informs us also that he conquered the province of Kalinga and annexed it to his kingdom, and his remarks on the condition of the province show that it was thoroughly imbued with the Aryan civilisation.

The same fact is attested still more clearly by the annals of the Keta king of Kalina, whose thirteenth year fell in the 165th year of the Maurya era, or about 150 B.C. The early spread of the Aryan civilisation to the eastern coast-districts between the Godavari and the Krishna is proved by the inscriptions on the Bhattiprolu relic caskets, which probably belong to the period of 200 B.C. Numerous inscriptions in the Buddhist caves of Western India, as well as coins, prove the existence during the last centuries before, and the first centuries after, the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amaravati an the lower Krishna. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists or adherents of the ancient orthodox faith which is founded on the Vedas.

For one of them is called Vedisiri (vedisri), 'he whose glory is the Vedi,' and another Yanasiri (yagnasri), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Nanaghat contains a curious catalogue of sacrificial fees paid to priests (dakshina) for the performance of Srauta sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragments, at least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long

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before the authentic history of India begins, about 500 B.C., with the Persian conquest of the Pangab and Sindh. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic Karana which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Apastamba and of the Apastambiyas is not mentioned in any Vedic work, not even in a Kalpa-sutra, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful, it might be thought advisable to fix the terminus a quo for the composition of the Apastambiya-sutras about or shortly before the beginning of the era, when the Brahmanist Andhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, first, the Dharma-sutra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-Brahmana and in the Khandogya Upanishad, belongs to the Avaras, to the men of later, *i.e.* of his own times.

The passage referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Apastamba laid no claim to the title Rishi, or seer of revealed texts. It has been stated that according to Sutra 4, 'No Rishis are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sutra 5, [paragraph continues] 'Some in their new birth become similar to Rishis by their knowledge of the Veda (srutarshi) through a residue of merit acquired in former existences.' In order to give an illustration of the latter case, the author adds in Sutra 6, 'Like Svetaketu.' The natural, and in my opinion, the only admissible interpretation of these words is that Apastamba considers Svetaketu to be one of the Avaras, who by virtue of a residue of merit became a Srutarshi. This is also the view of the commentator Haradatta, who, in elucidation of Sutra 6, quotes the following passage from the Khandogya Upanishad (VI, 1, 1-2):

> *'1. Verily, there lived Svetaketu, a descendant of Aruna. His father spake unto him, "O Svetaketu, dwell as a student (with a, teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brahmana in name only."*
>
> *'Verily, he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old be had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'*

There can be no doubt that this is the person and the story referred to in the Dharma-sutra. For the fact which the Upanishad mentions, that Svetaketu learned all the Vedas

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in twelve years, while, the Smritis declare forty-eight years to be necessary for the accomplishment of that task, makes Apastamba's illustration intelligible and appropriate. A good deal more is told in the Khandogya Upanishad about this Svetaketu, who is said to have been the son of Uddalaka and the grandson of Aruna (aruneya). The same person is also frequently mentioned in the Satapatha-Brahmana.

In one passage of the latter work, which has been translated by Professor Max Muller, it is alleged that he was a contemporary of Yagnavalkya, the promulgator of the White Yagur-veda, and of the learned king Ganaka of Videha, who asked him about the meaning of the Agnihotra sacrifice, Now, as has been shown above, Apastamba knew and quotes the White Yagur-veda and the Satapatha-brahmana. The passage of the latter work, which he quotes, is even taken from the same book in which the story about Svetaketu and Ganaka occurs. The fact, therefore, that Apastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yagur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Apastamba cannot have considered the White Yagur-veda, such as it has been handed down in the schools of the Kanvas and Madhyandinas, to belong to a remote antiquity.

On the other hand it makes the inference which otherwise might be drawn from the southern origin of the Apastambiya school and from the non-occurrence: of its name in the early grammatical writings, *viz.* that its founder lived not long before the beginning of our era, extremely improbable. For even if the term Avara is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Apastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yagnavalkya would accordingly, at the best, find their places in the fourth or fifth century B.C., and the Satapatha-Brahmana as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later.

Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Katyayana in a Varttika on Panini IV, 3, 105, and from Patangali's commentary on his words that the Brahmana proclaimed by Yagnavalkya, *i.e.* the Satapatha-brahmana of the White Yagur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, *i.e.* probably in the fourth and second centuries B.C. These considerations will show that it is necessary to allow for Apastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, *viz.* the peculiarities of the language of his Sutras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Apastambiya Dharma-sutra we have, first, archaic words and forms either occurring in other Vedic writings or formed according to the

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analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Panini, which have not been traced except in Apastamba's Sutras; thirdly, words and forms which are both against Vedic usage and against Panini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, kravyadas, I, 7, 21, 15, carnivorous, formed according to the analogy of risadas; the frequent use of the singular dara, *e.g.* II, 1, 1, 17-18, a wife, instead of the plural darah; salavriki, I, 3, 10, 19, for salavriki; the substitution of l for r in plenkha, I, 11, 31, 14; occasional offences against the rules of internal and external Sandhi, *e.g.* in agrihyamanakaranah, I, 4, 12, 8; in skuptva, I, 11, 31, 22, the irregular absolutive of skubh or of sku; in paduna, I, 1, 2, 13; in adhasanasayin, I, 19, 2, 21 and in sarvatopeta, I, 6, 19, 8; the neglect of the rule requiring vriddhi in the first syllable of the name Pushkarasadi, I, 10, 28, 1; the irregular instrumentals vidya, I, 11, 30, 3, for vidyaya, and nihsreyasa, II, 7, 16, 2, for nihsreyasena; the nominatives dual avam, I, 7, 20, 6, for avam, and krunkakraunka, I, 5, 17, 36 for kraunkau; and the potentials in ita, such as prakshalayita, I, 1, 2, 28; abhiprasarayita, I, 25 6, 3, &c.

Among the words mentioned by Panini, but not traced except in the Dharma-sutra, may be enumerated the verb strih, to do damage, I, 11, 31, 9; the verb srinkh, to sneeze, from which srinkhanika, I, 5, 16, 14, and nihsrinkhana, II, 2, 5, 9, are derived; and the noun vedadhyaya, I, 9, 24, 6; II, 4, 8, 5, in the sense of a student of the Veda. Words offending against rules given by Panini, without being either archaic or Prakritic, are *e.g.* sarvannin, I, 6, 18, 33, one who eats anybody's food, which, according to Panini V, 2, 9, should be sarvannina; sarpasirshin, I, 5, 17, 39; annasamskartri, a cook, II, 3, 6, 16; dharmya, righteous, for dharmya, I, 2, 7, 21, and elsewhere; divitri, a gambler, II, 10, 2, 5, 13, for devitri, the very remarkable form prasnati, I, 1, 4, 1, for prasnati, finds an analogy in the Vedic snyaptre for snaptre and in Pali, panha from prasna for prasna; and the curious compounds avangagra, I, 1, 2, 38, parangavritta, II, 5, 10, 11, where the first parts show the forms of the nominative instead of the base, and pratisuryamatsyah, I, 3, 11, 31, which as a copulative compound is wrong, though not without analogies in Prakrit and in later Sanskrit.

The irregular forms caused by the same tendencies as those which effected the formation of the [paragraph continues] Prakrit languages, are, aviprakramina, II, 2, 5, 2, for aviprakramana, where an a standing in thesi has been changed to i; samvrittih, II, 3, 6, 13, samvartete, II, 5, 11, 20, and paryanta, I, 3, 9, 21, and I, 3, 11, 33 (compare Marathi amt for antah), in each of which a standing before a nasal has been lengthened; anika, I, 6, 19, 1, the initial a of which stands for ri, if it really has the meaning of rinika, as some commentators asserted; anulepana, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of na to na; vyupagava, I, 2, 8, 15, with va for pa; ritve for ritvye, where y seems to have been absorbed by the following e; apassayita, I, 11, 32, 16, for apasrayita, and bhatrivyatikrama, I, 10, 28, 20, where r has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less

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frequent. But in two Sutras, I, 3, 10, 2, and I, 3, 11, 31, some words which ought to stand in the locative case have the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a third passage II, 10, 26, 20, sisnakkhedanam savrishanasya, the adjective which is intended to qualify the noun sisna has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities in so small a treatise as the Dharma-sutra is, proves clearly that the author did not follow Panini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Apastamba all agreed with the usage of the other Sutrakaras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Apastamba. As it is thus not probable that Apastamba employed his peculiar expressions-in obedience to the tradition of the [paragraph continues] Vedic schools or of his particular school, he must have either been unacquainted with Panini or have considered his teachings of no great importance.

In other words, he must either have lived earlier than Panini or before Panini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 150 B.C. or the first century B.C. would not fit. For Patangali's Mahabhashya furnishes abundant proof that at the time of its composition, in the second century B.C., Panini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. On linguistic grounds it seems to me Apastamba cannot be placed later than the third century B.C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sutras must be put further back by 150-200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Apastambiya school, the result of which, in the present state of our knowledge of the ancient history of India, must remain, I fear, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sutra, and about its commentary, the Uggvala Vritti of Haradatta. The oldest writer with a known date who quotes the Apastambiya Dharma-sutra is Sankarakarya, c. 800 A.D. Even somewhat earlier Kumarila, c. 750, refers repeatedly to a law-book by Apastamba.

But it is improbable that he had our Dharma-sutra before him. For he says, p. 138, that Apastamba expressly sanctions local usages, opposed to the teaching of the Vedas, for the natives of those districts where they had prevailed since ancient times. Now, that is just an opinion, which our Dharma-sutra declares to be wrong and refutes repeatedly. As it seems hazardous to impute to a man, like Kumarila, ignorance or spite against Apastamba, I am inclined to assume that the great Mimamsaka refers to some other work,

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attributed to Apastamba, perhaps the metrical Apastamba-smriti which Apararka quotes very frequently. Among the commentators on Smritis the oldest, who quote the Dharma-sutra, are Medhatithi, the author of the Manubhashya, and Vignanesvara, who composed the Mitakshara, the well-known commentary on Yagnavalkya's Dharmashastra during the reign of the Kalukya king Vikramaditya VI, of Kalukya towards the end of the eleventh century.

From that time downwards Apastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition, is vouched for only by the commentator Haradatta, who wrote his Uggvala Vritti, at the latest, in the fifteenth century A.D. or possibly 100 years earlier. Haradatta was, however, not the first commentator of the Dharma-sutra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions anyah or aparah, *i.e.* another (writer). The fact that the Uggvala was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the Hiranyakesi Dharma-sutra, mentioned above.

As regards the value of the Uggvala for the explanation of Apastamba's text, it certainly belongs to the best commentaries existing. Haradatta possessed in the older Vrittis abundant and good materials on which he could draw; he himself apparently was, well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

PRASNA I, PATALA 1, KHANDA 1.

1. Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life, as they have been settled by the agreement (of those who know the law).
2. The authority (for these duties) is the agreement of those who know the law,
3. And (the authorities for the latter are) the Vedas alone.
4. (There are) four castes—Brahmanas, Kshatriyas, Vaisyas, and Sudras.
5. Amongst these, each preceding (caste) is superior by birth to the one following.
6. (For all these), excepting Sudras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of the sacred fire; and (their) works are productive of rewards (in this world and the next).
7. To serve the other (three) castes (is ordained) for the Sudra.
8. The higher the caste (which he serves) the greater is the merit.
9. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

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10. A Brahmana declares that the Gayatri is learnt for the sake of all the (three) Vedas.
11. (Coming) out of darkness, he indeed enters darkness, whom a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.) That has been declared in a Brahmana.
12. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).
13. And under him the sacred science must be studied until the end, provided (the teacher) does not fall off from the ordinances of the law.
14. He from whom (the pupil) gathers (akinoti) (the knowledge of) his religious duties (dharman) (is called) the Akarya (teacher).
15. Him he should never offend.
16. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.
17. This (second) birth is the best.
18. The father and the mother produce the body only.
19. Let him initiate a Brahmana in spring, a Kshatriya in summer, a Vaisya in autumn, a Brahmana in the eighth year after conception, a Kshatriya in the eleventh year after conception, (and) a Vaisya in the twelfth after conception.
20. Now (follows the enumeration of the years to be chosen) for the fulfilment of some (particular) wish,
21. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year,
22. A person desirous of long life in his eighth year,
23. A person desirous of manly vigour in his ninth year,
24. A person desirous of food in his tenth year,
25. A person desirous of strength in his eleventh year,
26. A person desirous of cattle in his twelfth year.
27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brahmana before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.
28. If the proper time for the initiation has passed, he shall observe for the space of two months the duties of a student, as observed by those who are studying the three Vedas.

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29. After that he may be initiated.
30. After that he shall bathe (daily) for one year.
31. After that he may be instructed.
32. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.'
33. Intercourse, eating, and intermarriage with them should be avoided.
34. If they wish it (they may perform the following) expiation;
35. In the same manner as for the first neglect (of the initiation, a penance of) two months (was) prescribed, so (they shall do penance for) one year.
36. Afterwards they may be initiated, and then they must bathe (daily),

PRASNA I, PATALA 1, KHANDA 2.

1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),
2. (They should bathe daily reciting) the seven Pavamanis, beginning with 'If near or far,' the Yagushpavitra, ('May the waters, the mothers purify us,' &c.) the Samapavitra, ('With what help assists,' &c.), and the Aegirasapavitra ('A swan, dwelling in purity'),
3. Or also reciting the Vyahritis (om, bhuh, bhuvah, suvah).
4. After that (such a person) may be taught (the Veda).
5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'
6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pavamanis and the other (texts mentioned above, I, 1, 2, 2).
7. Then he may be instructed in the duties of a householder.
8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.
9. When he has finished this (study of the Grihya-mantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 28).
10. Afterwards (everything is performed) as in the case of a regular initiation. He who has been initiated shall dwell as a religious student in the house of his teacher,
12. For forty-eight years (if he learns all the four Vedas),
13. (Or) a quarter less (*i.e.* for thirty-six years),
14. (Or) less by half (*i.e.* for twenty-four years),

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15. (Or) three quarters less (*i.e.* for twelve years),
16. Twelve years (should be) the shortest time (for his residence with his teacher).
17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).
18. Now (follow) the rules for the studentship.
19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.
20. He shall do what is serviceable to his teacher, he shall not contradict him.
21. He shall always occupy a couch or seat lower (than that of his teacher).
22. He shall not eat food offered (at a sacrifice to the gods or the Manes),
23. Nor pungent condiments, salt, honey, or meat.
24. He shall not sleep in the daytime.
25. He shall not use perfumes.
26. He shall preserve chastity.
27. He shall not embellish himself (by using ointments and the like).
28. He shall not wash his body (with hot water for pleasure).
29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.
30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.
31. He shall wear all his hair tied in one braid.
32. Or let him make a braid of the lock on the crown of the head, and shave the rest of the hair.
33. The girdle of a Brahmana shall be made of Munga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.
34. A bowstring (should be the girdle) of a Kshatriya,
35. Or a string of Munga grass in which pieces of iron have been tied.
36. A wool thread (shall be the girdle) of a Vaisya,
37. Or a rope used for yoking the oxen to the plough, or a stringy made of Tamala-bark.
38. The staff worn by a Brahmana should be made of Palasa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Badara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).
39. (He shall wear) a cloth (to cover his nakedness).

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40. (It shall be made) of hemp for a Brahmana, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).
41. Some declare that the (upper) garment (of a Brahmana) should be dyed with red Lodh,

PRASNA I, PATALA 1, KHANDA 3.

1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin), worn by a Brahmana shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.
5. (The skin worn) by a Kshatriya shall be that of a spotted deer.
6. (The skin worn) by a Vaisya shall be that of a he-goat.
7. The skin of a sheep is fit to be worn by all castes,
8. And a blanket made of wool.
9. He who wishes the increase of Brahmana power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brahmana.
10. But (I, Apastamba, say), let him wear a skin only as his upper garment.
11. Let him not look at dancing.
12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).
13. Let him not be addicted to gossiping.
14. Let him be discreet.
15. Let him not do anything for his own pleasure in places which his teacher frequents.
16. Let him talk with women so much (only) as his purpose requires.
17. (Let him be) forgiving.
18. Let him restrain his organs from seeking illicit objects.
19. Let him be untired in fulfilling his duties;
20. Modest;
21. Possessed of self-command
22. Energetic;
23. Free from anger;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

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26. A Brahmana declares: Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, indeed, (a woman) should not refuse (alms) to the crowd of students; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.
27. Alms (shall) not (be considered) leavings (and be rejected) by inference from their appearance), but on the strength of ocular or oral testimony (only).
28. A Brahmana shall beg, prefacing (his request) by the word 'Lady';
29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');
30. A Vaisya, adding the word 'Lady' (at the end of the formula).
31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.
32. He may eat (the food) after having been ordered to do so by his teacher.
33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.
34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brahmanas (Srotriyas) also (and receive from them the permission to eat).
35. He shall not beg for his own sake (alone).
36. After he has eaten, he himself shall clean his dish.
37. And he shall leave no residue (in his dish).
38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground;
39. Or he may throw it into the water;
40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Arya;
41. Or (he may put it down) near a Sudra slave (belonging to his teacher).
42. If (the pupil) is on a journey, he shall throw a part of the alms into the fire and eat (the remainder).
43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).
44. And (the teacher holds also the place which) the Ahavaniya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).
45. To him (the teacher) the (student) shall offer (a portion of the alms).

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PRASNA I, PATALA 1, KHANDA 4.

1. And (having done so) eat what is left.
2. For this (remnant of food) is certainly a remnant of sacrificial food.
3. If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).
4. This is the sacrifice to be performed daily by a religious student.
5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,
6. Such as pungent condiments, salt, honey, or meat (and the like).
7. By this (last Sutra it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).
8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.
9. Besides (in this particular case) a (worldly) motive for the practice is apparent.
10. For pleasure is obtained (by eating or using the forbidden substances).
11. A residue of food left by a father and an elder brother, may be eaten.
12. If they act contrary to the law, he must not eat (their leavings).
13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).
14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).
15. He shall not go to fetch firewood after sunset.
16. After having kindled the fire, and having swept the ground around (the altar), he shall place the sacred fuel on the fire every morning and evening, according to the prescription (of the Grihya-sutra).
17. Some say that the fire is only to be worshipped in the evening.
18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not with the broom (of Kusa grass).
19. But, before (adding the fuel, he is free to use the broom) at his pleasure
20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.
21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.
22. And he shall avoid sleep (whilst his teacher is awake).

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23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.
24. Having served (his teacher during the day in this manner, he shall say when going to bed): I have protected the protector of the law (my teacher).
25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.
26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);
27. Or he may return home.
28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.
29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Gyotishtoma), and also those which must be performed by a householder.

PRASNA I, PATALA 2, KHANDA 5.

1. The word 'austerity' (must be understood to apply) to (the observance of) the rules (of studentship).
2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.
3. Besides he will go to hell, and his life will be shortened.
4. On account of that (transgression of the rules of studentship) no Rishis are born amongst the men of later ages.
5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) Rishis by their knowledge (of the Veda),
6. Like Svetaketu.
7. And whatever else besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.
8. Also, if desirous to accomplish something (be it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who know the law).
9. (The duties of a student consist in) acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.
10. Acts other than these need not be performed by a student.
11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

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12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute thee.)
13. And (he shall salute) before the morning meal also other very aged (learned Brahmanas) who may live in the same village.
14. If he has been on a journey, (he shall salute the persons mentioned) when he meets them on his, return.
15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.
16. A Brahmana. shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sudra holding it low, (and) stretching forward the joined hands.
17. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.
18. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet).
19. On all other occasions he shall salute (him in the manner described above).
20. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).
21. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.
22. Some say, that he must press both feet, each with both hands, and embrace them.
23. He shall be very attentive the whole day long, never allowing his mind to wander from the lesson during the (time devoted to) studying.
24. And (at other times he shall be attentive) to the business of his teacher.
25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).
26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

PRASNA 1, PATALA 2, KHANDA 6.

1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.
2. He shall retire to rest after having received (the teacher's permission).
3. And he shall not stretch out his feet towards him.
4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.
5. And he shall not address (the teacher), whilst he himself is in a reclining position.

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6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down).
7. And if (the teacher) stands, (he shall answer him,) after having risen also.
8. He shall walk after him, if he walks.
9. He shall run after him, if he runs.
10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.
11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand),
12. Provided he does not sit down quite near (to his teacher).
13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.
14. (He shall not sit near him) with his legs crossed.
15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.
16. (He shall sit) without supporting himself with his hands (on the ground),
17. Without leaning against something (as a wall or the like).
18. If the pupil wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.
19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.
20. He shall turn his face towards his teacher though the latter does not turn his towards him.
21. He shall sit neither too near to, nor too far (from the teacher),
22. (But) at such a distance, that (the teacher) may be able to reach him with his arms (without rising).
23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.
24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).
25. (If there are) many, (they may sit) as it may be convenient.
26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.
27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.
28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

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29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity),
30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.
31. Nor, shall he rise to meet such an (inferior Guru) or rise after him,
32. Even if he be a Guru of his teacher.
33. But he shall leave his place and his seat, (in order to show him honour.)
34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.
35. But towards such a person who is generally revered for some other reason than being the teacher (*e.g.* for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.
36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.
37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).
38. (He shall rise) addressing him (with these words), 'What shall I do?'

PRASNA I, PATALA 2, KHANDA 7.

1. Or he may rise silently.
2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.
3. He shall not look at a naked woman.
4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.
5. He shall avoid (the use of) shoes, of an umbrella a chariot, and the like (luxuries).
6. He shall not smile.
7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brahmana.
8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.
9. Nor shall he desire her in his heart.
10. Nor shall he touch (a woman at all) without a particular reason.
11. A Brahmana declares, 'He shall be dusty, be shall have dirty teeth, and speak the truth.'
12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).

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13. But if (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, then he (the pupil also) must embrace their feet, (as long as he remains) in that (state of studentship).
14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.
15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.
16. The mother shall give it to her husband;
17. (And) the husband to the (student's) teacher.
18. Or he may use it for religious ceremonies.
19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.
20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sudra.
21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sudra.
22. And having paid (the fee), he shall not boast of having done so.
23. And he shall not remember what he may have done (for his teacher).
24. He shall avoid self-praise, blaming others, and the like.
25. If he is ordered (by his teacher to do something), he shall do just that.
26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).
27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.
28. So also (shall he behave) towards him who teaches him at (the teacher's) command,
29. And also to a fellow-student who is superior (in learning and years).
30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food.
31. Though he may have returned home, the behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

PRASNA I, PATALA 2, KHANDA 8.

1. Just as by a student (actually living with his teacher).
2. He may wear garlands, anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.

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3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.
4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,
5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.
6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.
7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).
8. He shall not sit on a seat higher (than that of his teacher),
9. Nor on a seat that has more legs (than that of his teacher),
10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),
11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).
12. If he is ordered (by his teacher), he shall on journey ascend a carriage after him.
13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).
14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.
15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts)
16. In time of need he may attract attention (by any of these acts).
17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.
18. And if he returns from a journey, he shall (go to) see him on the same day.
19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.
20. The other (the teacher) shall (then) forbid it.
21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).
22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present) with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

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23. (Now) the conduct of a teacher towards his pupil (will be explained).
24. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.
25. And he shall not use him for his own purposes to the detriment of his studies except in times of distress.
26. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.
27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.
28. If the (pupil) commits faults, (the teacher) shall always reprove him.
29. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).
30. He shall dismiss (the pupil), after he has performed the ceremony of the Samavartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

PRASNA I, PATALA 3, KHANDA 9.

1. After having performed the Upakarma for studying the Veda on the full moon of the month' Sravana (July-August), he shall for one month not study in the evening.
2. On the full moon of the month of Pausha (December-January), or under the constellation Rohini, he shall leave off reading the Veda.
3. Some declare, (that he shall study) for four months and a half.
4. He shall avoid to Study the Veda on a highroad.
5. Or he may study it (on a highroad), after having smeared (a space) with cowdung.
6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samya.
7. If a village has been built over (a burial ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.
8. But if that place is known to have been a burial-ground he shall not study (there).
9. A Sudra and an outcast are (included by the term) burial-ground, (and the rule given, Sutra 6, applies to them).
10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell).
11. But if (a student and) a Sudra woman merely look at each other, the recitation of the Veda must be interrupted,
12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other).

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13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brahmana and then to her, then again speak to a Brahmana, and afterwards study. Thereby the children (of that woman) will be blessed.
14. (He shall not study in a village) in which a corpse lies;
15. Nor in such a one where Kandalas live.
16. He shall not study whilst corpses are being carried to the boundary of the village,
17. Nor in a forest, if (a corpse or Kandala) is within sight.
18. And if outcasts have entered the village, he shall not study on that day,
19. Nor if good men (have come).
20. If it thunders in the evening, (he shall not study) during the night.
21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.
22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samya-throw, whether (a cow) is black or red, be shall not study during that day, nor in the following evening.
24. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).
24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.
25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),
26. Nor (on the imprisonment of criminals) whilst they are being executed.
27. He shall not study whilst he rides on beasts (of burden).
28. At the new moon, (he shall not study) for two days and two nights.

PRASNA I, PATALA 3, KHANDA 10.

1. (Nor shall he study) on the days of the full moons of those months in which the Katurmasya-sacrifice may be performed (nor on the days preceding them).
2. At the time of the Vedotsarga, on the death of Gurus, at the Ashlaka-Sraddha, and at the time of the Upakarma, (he shall not study) for three days;
3. Likewise if near relations have died.
4. (He shall not study) for twelve days, if his mother, father, or teacher have died.
5. If these (have died), he must (also) bathe for the same number of days.
6. Persons who are younger (than the relation deceased), must shave (their hair and beard),
7. Some declare, that students who have returned home on completion of their

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studentship, shall never shave, except if engaged in the initiation to a Srauta-sacrifice.

8. Now a Brahmana also declares, 'Verily, an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.'
9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda.
10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights.
11. If (he hears of) the death of a learned Brahmana (Srotriya) before a full year (since the death) has elapsed, (he shall interrupt his reading) for one night (and day).
12. Some declare, (that the deceased Srotriya must have been) a fellow-student.
13-14. If a learned Brahmana (Srotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,) he may study or teach after having received permission (to do so from the Srotriya).
15-16. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), 'Ho, study! (or, Ho, teach!)'
17. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher.
18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words, ('Ho, study!') have been pronounced (by the newcomer).
19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Saman melodies (are reasons for discontinuing the study of the Veda).
20. If another branch of the Veda (is being recited in the neighbourhood), the Saman melodies shall not be studied.
21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).
22. After having vomited (he shall not study) until he has slept.
23. Or (he may study) having eaten clarified butter (after the attack of vomiting).
24. A foul smell (is a reason for the discontinuance of study).
25. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases).
26. (Nor shall he study) after having eaten in the evening,
27. Nor as long as his hands are wet.
28. (And he shall discontinue studying) for, a day and an evening, after having eaten food prepared in honour of a dead person (for whom the Sapindi-karana has not yet been performed),

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29. Or until the food (eaten on that occasion) is digested.
30. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes.

PRASNA I, PATALA 3, KHANDA 11.

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh Kanda (of his Veda), food given by a motherless person,
2. And also if he has eaten, on the day of the completion of a Kanda, food given by a fatherless person.
3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.
4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),
5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.
6. When he performs the ceremony for beginning of a Kanda, or when he studies the index of the Anuvakas of a (Kanda), he shall not study that (Kanda) on that day (nor in that night).
7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day).
8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the raindrops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts).
9. (Nor shall he study) on the boundary between a village and forest,
10. Nor on a highway.
11. If (some of his) fellow-students are on a journey, he shall not study during that day, (the passage) which they learn together.
12. And whilst performing acts for his pleasure,
13. Such as washing his feet, shampooing or anointing himself,
14. He shall neither study nor teach, as long as he is thus occupied.
15. (He shall not study or teach) in the twilight,
16. Nor whilst sitting on a tree,
17. Nor whilst immersed in water,
18. Nor at night with open doors,
19. Nor in the daytime with shut doors.
20. During the spring festival and the festival (of Indra), in the month of Ashadha (June-July), the study of an Anuvaka is forbidden.

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21. (The recitation) of the daily portion of the Veda (at the Brahmayagna is likewise forbidden if done) in a manner differing from the rule (of the Veda).
22. (Now follows) the rule (for the daily recitation) of that (Brahmayagna).
23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure place, leaving out according to (the order of the) texts (what he has read the day before).
24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) mentally.
25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).
26. Some forbid it only in case one has eaten a funeral dinner.
27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.
28. Some (declare, that the recitation shall stop) until the ground is dry.
29. If one or two (of the phenomena mentioned in Sutra 27 appear, the recitation shall be interrupted) from that hour until the same hour next day.
30. In the case of an eclipse of the sun or of the moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Aegas) must be interrupted from that hour until the same hour next day.
31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows), a foul smell (is observed), or hoarfrost (lies on the ground, at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).
32. After the wind has ceased, (the interruption of the recitation continues) for one muhurta.
33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.
34. At night (he shall not study) in a wood, where there is no fire nor gold.
35. Out of term he shall not study any part of the Veda which he has not learnt before.
36. Nor (shall he study during term some new part of the Veda) in the evening.
37. That which has been studied before, must never be studied (during the vacation or in the evening).
38. Further particulars (regarding the interruption of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

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PRASNA I, PATALA 4, KHANDA 12.

1. A Brahmana declares, 'The daily recitation (of the Veda) is austerity.'
2. In the same (sacred text) it is also declared, Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'
3. Now the Vagasaneyi-brahmana declares also, 'The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vashat (Vaushat and Svaha). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vashat (should be heard) in vain.
4. The conclusion of the passage from that (Vagasaneyi-brahmana is found) in another Sakha (of the Veda).
5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rik-verse (in case he studies the Rig-Veda), or one Yagus (in case he studies the Yagur-veda), or one Saman (in case he studies the Samaveda), or (without having a regard to his particular Veda, the following Yagus), "Bhuh Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.'
6. If that is done, (if the passage of the Vagasaneyi-brahmana is combined with that quoted in Sutra 5, the former stands) not in contradiction with the decision of the Aryas.
7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the Veda). That would be meaningless, if one paid attention to the (passage of the) Vagasaneyi-brahmana (alone).
8. For no (worldly) motive for the decision of those Aryas is perceptible; (and hence it must have a religious motive and be founded on a passage of the Veda).
9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the Aryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.
10. (But if you ask, why the decision of the Aryas presupposes the existence of a Vedic passage, then I answer): All precepts were (originally) taught in the Brahmanas, (but) these texts have been lost. Their (former existence) may, however, be inferred from usage.
11. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smriti or a custom).
12. He who follows such (usages) becomes fit for hell.
13. Now follow (some rites and) rules that have been declared in the Brahmanas.

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14. By way of laudation they are called 'great sacrifices ' or 'great sacrificial sessions.'
15. (These rites include): The daily Bali-offering to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;

PRASNA I, PATALA 4, KHANDA 13.

1. The oblation to the gods accompanied by the exclamation Svaha, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadha, which may consist even of a vessel with water only; the daily recitation.
2. Respect must be shown to those who are superior by caste,
3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).
4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law hell indeed (becomes his portion).
5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.
6. The syllable 'Om' is the door of heaven. Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.
7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech.
8. And at sacrifices the orders (given to the priests) are headed by this word.
9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'
10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Trihsravana and Trihsahavakana.
11. Harita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).
12. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.
13. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.
14. Some (declare, that he shall also) always, (if the substitute is) a worthy person.
15. But obedience (as towards the teacher) is not required (to be shown towards such a person).
16. And (pupils) older (than their teacher need not show him obedience).

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17. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.
18. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'
19. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'
20. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'
21. That is forbidden by the Sastras.
22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

PRASNA I, PATALA 4, KHANDA 14.

1. (That is to say) the Agnihotra, hospitality,
2. And what else of this kind (is ordained).
3. He whom (a student) asks for instruction, shall certainly not refuse it;
4. Provided he does not see in him a fault, (which disqualifies him from being taught).
5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).
6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.
7. The feet of all Gurus must be embraced (every day) by a student who has returned home;
8. And also on meeting them, after returning from a journey.
9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.
10. And respect (must) always (be shown to one's elders and betters), according to the injunction (given above and according to the order of their seniority).
11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.
12. Or he may silently embrace their feet.
13. A friendship kept for ten years with fellow citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which has lasted for five years. But a learned Brahmana (known) for less than three years, must be saluted.
14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).

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15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.
16. Or he may descend or ascend (to the place where such a person stands) and salute him.
17. But every one (Gurus and others) he shall salute, after having risen (from his seat).
18. If he is impure, he shall not salute (anybody);
19. (Nor shall he salute) a person who is impure.
20. Nor shall he, being impure, return a salutation.
21. Married women (must be saluted) according to the (respective) ages of their husbands.
22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.
23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.
24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.
25. Know that a Brahmana of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brahmana is the father.
26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).
27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anamaya);
28. A Vaisya if he has lost anything (employing the word anashta).
29. A Sudra, about his health (employing the word arogya).
30. He shall not pass a learned Brahmana without addressing him;
31. Nor an (unprotected) woman in a forest (or any other lonely place).

PRASNA I, PATALA 5, KHANDA 15.

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.
2. By sipping (pure) water, that has been collected on the ground, he becomes pure.
3. Or he, whom a pure person causes to sip water, (becomes also pure).
4. He shall not sip raindrops.
5. (He shall not sip water) from a (natural) cleft in the ground.
6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).

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7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).
8. If he can (find water to sip) he shall not remain impure (even) for a muhurta.
9. Nor (shall he remain) naked (for a muhurta if he can help it).
10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.
11. Also, when he has crossed a river, he shall purify himself by sipping water.
12. He shall not place fuel on the fire, without having sprinkled it (with water).
13. (If he is seated in company with) other unclean persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.
14. (The same rule applies, if he is seated) on grass or wood fixed in the ground.
15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.
16. If he has been touched by a dog, he shall bathe, with his clothes on;
17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water.
18. Unpurified, he shall not approach fire, (so near that he can feel the heat).
19. Some declare, that (he shall not approach nearer) than the length of an arrow.
20. Nor shall he blow on fire with his breath.
21. Nor shall he place fire under his bedstead.
22. It is lawful for a Brahmana to dwell in a village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.
23. When he has washed away the stains of urine and faeces after voiding urine or faces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

PRASNA I, PATALA 5, KHANDA 16.

1. He shall not drink water standing or bent forwards.
2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.
3. He shall wipe his lips three times.
4. Some (declare, that he shall do so) twice.
5. He shall then touch (his lips) once (with the three middle fingers).
6. Some (declare, that he shall do so) twice.
7. Having sprinkled water on his left hand with his right, he shall touch both his

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feet, and his head and (the following three) organs, the eyes, the nose, and the ears.

8. Then he shall wash (his hands).
9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).
10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.
11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.
12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.
13. Some declare, that if (the saliva falls) on the ground, he need not sip water.
14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brahmana, or a woman, and after having walked on the high road, and after having touched an (thing or man), and after having put on his lower garment, he shall either bathe or sip or merely touch water (until he considers himself clean).
15. (Or he may touch) moist cowdung, wet herbs, or moist earth.
16. He shall not eat meat which has been cut with a sword (or knife) used for killing.
17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).
18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.
19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),
20. (Nor in a house) where a corpse lies.
21. Food touched by a (Brahmana or other high-caste person) who is impure, becomes impure, but not unfit for eating.
22. But what has been brought (be it touched or not) by an impure Sudra, must not be eaten,
23. Nor that food in which there is a hair,
24. Or any other unclean substance.
25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),
26. Nor (that in which) an insect living on impure substances (is found),
27. Nor (that in which) excrements or limbs of a mouse (are found),
28. Nor that which has been touched by the foot (even of a pure person),
29. Nor what has been (touched) with the hem of a garment,

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30. Nor that which has been looked at by a dog or an Apapatra,
31. Nor what has been brought in the hem of a garment, (even though the garment may be clean),
32. Nor what has been brought at night by a female slave.
33. If during his meal,

PRASNA I, PATALA 5, KHANDA 17.

1. A Sudra touches him, (then he shall leave off eating).
2. Nor shall he eat sitting in the same row with unworthy people.
3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, rises and gives his leavings to his pupils or sips water;
4. Nor (shall he eat) where they give him food, reviling him.
5. Nor (shall he eat) what has been smelt at by men or other (beings, as cats).
6. He shall not eat in a ship,
7. Nor on a wooden platform.
8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).
9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).
10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.
11. A vessel made of metal becomes pure by being scoured with ashes and the like.
12. A wooden vessel becomes pure by being scraped.
13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.
14. He shall not eat food which has been bought or obtained ready-prepared in the market.
15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.
16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.
17. Prepared food which has stood for a night, must neither be eaten nor drunk.
18. Nor (should prepared food) that has turned sour (be used in any way).
19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.
20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

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21. All intoxicating drinks are forbidden.
22. Likewise sheep's milk,
23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),
24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),
25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,
26. (Likewise) red garlic, onions, and leeks,
27. Likewise anything else which (those who are learned in the law) forbid.
28. Mushrooms ought not to be eaten; that has been declared in a Brahmana;
29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.
30. (But the meat) of milch-cows and oxen may be eaten.
31. The Vagasaneyaka declares 'bull's flesh is fit for offerings.'
32. Amongst birds that scratch with their feet for, food, the (tame) cock (must not be eaten).
33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Sakatabila, must not be eaten).
34. Carnivorous (birds are forbidden),
35. Likewise the swan, the Bhasa, the Brahmani duck, and the falcon.
36. Common cranes and Saras-cranes (are not to be eaten) with the exception of the leather-nosed Lakshmana.
37. Five-toed animals (ought not to be eaten) with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Putikhasha.
38. Amongst fishes, the Keta ought not to be eaten,
39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen.

PRASNA I, PATALA 6, KHANDA 18.

1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.
2. Harita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.
3. Or they (Brahmana householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.
4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

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5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),
6. After having touched it (once) with gold,
7. Or (having touched it with) fire.
8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.
9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kshatriya (*i.e.* of Kshatriyas, Vaisyas, and Sudras).
10. He may (usually) eat (the food) of a Brahmana on account of (the giver's) character (as a Brahmana). It must be avoided for particular reasons only.
11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.
12. But when the penance has been performed, he may eat (in that house).
13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sudras, may be eaten.
14. (In times of distress) even the food of a Sudra, who lives under one's protection for the sake of spiritual merit, (may be eaten).
15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.
16. Food received from a multitude of givers must not be eaten,
17. Nor food offered by a general invitation (to all comers).
18. Food offered by an artisan must not be eaten,
19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),
20. Nor (that of men) who live by letting lodgings or land.
21. A (professional) physician is a person whose food must not be eaten,
22. (Also) a usurer,
23. (Also) a Brahmana who has performed the Dikshaniyeshti (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).
24. (The food given by a person who has performed the Dikshaniyeshti may be eaten), when the victim sacred to Agni and Soma has been slain.
25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.
26. For a Brahmana declares, 'Or they may eat of the remainder of the animal, after having set apart a portion for the offering.'
27. A eunuch (is a person whose food must not be eaten),
28. (Likewise) the (professional) messenger employed by a king (or others),

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29. (Likewise a Brahmana) who offers substances that are not fit for a sacrifice,
30. (Likewise) a spy,
31. (Also) a person who has become an ascetic without (being authorised thereto by) the rules (of the law),
32. (Also) he who forsakes the sacred fires without performing the sacrifice necessary on that occasion),
33. Likewise a learned Brahmana who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Sudra caste.

PRASNA I, PATALA 6, KHANDA 19.

1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor, are persons whose food must not be eaten) as long as they are thus engaged or in that state.
2. Who (then) are those whose food may be eaten?
3. Kanva declares, that it is he who wishes to give.
4. Kautsa declares, that it is he who is holy.
5. Varshyayani declares, that it is every giver (of food).
6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner). But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).
7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kanva, Kutsa, and Pushkarasadi.
8. Varshyayani's opinion is, that (food) given unasked (may be accepted) from anybody.
9. (Food offered) willingly by a holy man may be eaten.
10. Food given unwillingly by a holy man ought not to be eaten.
11. Food offered unasked by any person whatsoever may be eaten,
12. 'But not if it be given after an express previous announcement;' thus says Harita.
13. Now they quote also in a Purana the following two verses: 'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'
14. (Another verse from a Purana declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.'

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15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brahmana learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

PRASNA I, PATALA 7, KHANDA 20

1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).
2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.
3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).
4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.
5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools.
6. For Virtue and Sin do not go about and say, 'Here we are;' nor do gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'
7. But that is virtue, the practice of which wise men of the three twice-born castes praise; what they blame, is sin.
8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.
9. Acting thus he will gain both worlds.
10. Trade is not lawful for a Brahmana.
11. In times of distress he may trade in lawful merchandise, avoiding the following (kinds), that are forbidden:
12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances used for glueing (such as lac), water, young cornstalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.
13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself).
14. The exchange of the one of these (abovementioned goods) for the other is likewise unlawful.
15. But food (may be exchanged) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.
16. Let him traffic with lawful merchandise which he has not bought,

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PRASNA I, PATALA 7, KHANDA 21.

1. With Munga-grass, Balbaga-grass (and articles made of them), roots, and fruits,
2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).
3. He shall not be too eager (after such a livelihood).
4. If he obtains (another lawful) livelihood, he shall leave off (trading).
5. Intercourse with fallen men is not ordained,
6. Nor with Apapatras.
7. Now (follows the enumeration of) the actions which cause loss of caste (Pataniya).
8. (These are) stealing (gold), crimes whereby one becomes an Abhisasta, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born from the same womb as one's mother or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.
9. That man falls who has connection with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.
10. Some (teachers declare), that he does not fall by having connection with any other married female except his teacher's wife.
11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.
12. Now follows (the enumeration of) the acts which make men impure (Asukikara).
13. (These are) the cohabitation of Aryan women with Sudras,
14. Eating the flesh of forbidden (creatures),
15. As of a dog, a man, village cocks or pigs, carnivorous animals,
16. Eating the excrements of men,
17. Eating what is left by a Sudra, the cohabitation of Aryans with Apapatra women.
18. Some declare, that these acts also cause a man to lose his caste.
19. Other acts besides those (enumerated) are causes of impurity.
20. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies.

PRASNA I, PATALA 8, KHANDA 22.

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Atman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Atman).

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2. There is no higher (object) than the attainment of (the knowledge of the) Atman.
3. We shall quote the verses (from the Veda) which refer to the attainment of (the knowledge of) the Atman.
4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.
5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Atman.
6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Atman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).
7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body, (even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.
8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

PRASNA I, PATALA 8, KHANDA 23.

1. That Brahmana, who is wise and recognises all creatures to be in the Atman, who pondering (thereon) does not become bewildered, and who recognises the Atman in every (created) thing, shines, indeed, in heaven.
2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe; he, who is different from the knowledge of this world, obtained by the senses and identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable.
3. But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.
4. Now we will enumerate the faults which tend to destroy the creatures.
5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the

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senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Atman), regulation of one's conduct according to that of the Aryas, peacefulness and contentedness;—these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

PRASNA I, PATALA 9, KHANDA 24.

1. He who has killed a Kshatriya shall give a thousand cows (to Brahmanas) for the expiation of his sin.
2. (He shall give) a hundred cows for a Vaisya,
3. Ten for a Sudra,
4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.
5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).
6. He who has slain a man belonging to the two (first-mentioned castes) who has studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.
7. And (he is called an Abhisasta) who has slain a man belonging merely to the Brahmana caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),
8. Likewise he who has destroyed an embryo of a (Brahmana, even though its sex be) undistinguishable,
9. Or a woman (of the Brahmana caste) during her courses.
10. (Now follows) the penance for him (who is an Abhisasta).
11. He (himself) shall erect a hut in the forest, restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.
12. The path for him when he goes to a village, is the space between the tracks (of the wheels).
13. And if he sees another (Arya), he shall step out of the road (to the distance of two yards).

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14. He shall go to the village, carrying a broken tray of metal of an inferior quality.
15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhisasta?'
16. That is (the way in which he must gain) his livelihood.
17. If he does not obtain anything (at the seven houses), he must fast.
18. And (whilst performing this penance) he must tend cows.
19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.
20. After having performed (this penance) for twelve years, he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.
21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brahmanas. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them.
22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.
23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.
24. If he has slain a Guru or a Brahmana, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.
25. He cannot be purified in this life. But his sin is removed (after death).

PRASNA I, PATALA 9, KHANDA 25.

1. He who has had connection with a Guru's wife shall cut off his organ together with the testicles, take them into his joined hands and walk towards the south without stopping, until he falls down dead.
2. Or he may die embracing a heated metal image of a woman.
3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies.
4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.
5. If he is forgiven (by the king), the guilt falls upon him who forgives him,
6. Or he may throw himself into the fire, or perform repeatedly severe austerities,
7. Or he may kill himself by diminishing daily his portion of food,
8. Or he may perform Krikkhra penances (uninterruptedly) for one year.
9. Now they quote also (the following verse):

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10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connection with a Guru's wife, but not those who have slain a Brahmana, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.
11. (A man of any caste) excepting the first, who has slain a man of the first caste, shall go on a battlefield and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).
12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.
13. If a crow, a chameleon, a peacock, a Brahmani duck, a swan, the vulture called Bhasa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Sudra must be performed

PRASNA I, PATALA 9, KHANDA 26.

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.
2. And for other animals (which have no bones), if an ox-load of them has been killed.
3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.
4. (If the same sins have been committed) by a Sudra, he must fast for seven days.
5. And the same (penances must also be performed) by women, (but not those which follow).
6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sudra), if the life (of the person injured) has not been endangered.
7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sudra caste, of an unnatural crime, of performing; magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen from the Anuvaka, called) Pavitra, in proportion to the frequency with which the crime has been committed.
8. A (student) who has broken the vow of chastity, shall offer to Nirriti an ass, according to the manner of the Pakayagna-rites.
9. A Sudra shall eat (the remainder) of that (offering).
10. (Now follows) the penance for him who transgresses the rules of studentship.

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11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.
12. The following penances) which we are going to proclaim, may be performed for the same sin, and also for other sinful acts, which do not cause loss of caste.
13. He may either offer oblations to Kama and Manyu (with the following two Mantras), 'Kama (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).
14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gayatri one thousand times, or he may do so without stopping his breath.

PRASNA I, PATALA 9, KHANDA 27.

1. After having eaten sesamum or having fasted on the full moon day of the month Sravana July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst reciting the Gayatri, or he may mutter (the Gayatri) as many times.
2. Or he may perform Ishtis and Soma-sacrifices for the sake of purifying himself (from his sins),
3. After having eaten forbidden food, he must fast, until his entrails are empty.
4. That is (generally) attained after seven days.
5. Or he may during winter and during the dewy season (November-March) bathe in cold water both morning and evening.
6. Or he may perform a Krikkhra penance, which lasts twelve days.
7. The rule for the Krikkhra penance of twelve days (is the following): For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.
8. If he repeats this for a year, that is called a Krikkhra penance, which lasts for a year.
9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Sakha of his Veda three times consecutively.
10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Sura), he who praises everybody in a manner unworthy of a Brahmana, shall sit on grass, allowing his back to be scorched (by the sun).

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11. A Brahmana removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years, eating at every fourth meal-time.

PRASNA I, PATALA 10, KHANDA 28.

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Kautsa and Harita as well as Kanva and Pushkarasadi.
2. Varshyayani declares, that there are exceptions to this law, in regard to some possessions.
3. (*E.g.*) seeds ripening in the pod, food for a draught-ox; (if these are taken), the owners (ought) not (to) forbid it.
4. To take even these things in too great a quantity is sinful.
5. Harita declares, that in every case the permission (of the owner must be obtained) first.
6. He shall not go to visit a fallen teacher or blood relation.
7. Nor shall he accept the (means for procuring) enjoyments from such a person.
8. If he meets them accidentally he shall silently embrace (their feet) and pass on.
9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.
10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.
11. Enjoyments taken unrighteously he shall give up; he shall say, 'I and sin (do not dwell together).' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.
12. After that he (may be) purified.
13. Then he may have intercourse with Aryans.
14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).
15. But the violator of a Guru's bed shall enter a hollow iron image and, having caused a fire to be lit on both sides, he shall burn himself.
16. According to Harita, this (last-mentioned penance must) not (be performed).
17. For he who takes his own or another's life becomes an Abhisasta.
18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sutra 11). He cannot be purified in this world. But (after death) his sin is taken away.

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19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who forsook his wife.' That shall be his livelihood for six months.
20. But if a wife forsakes her husband, she shall perform the twelve-night Krikkhra penance for as long a time.
21. He who has killed a Bhruna (a man learned in the Vedas and Vedaegas and skilled in the performance of the rites) shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel.

PRASNA I, PATALA 10, KHANDA 29.

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a Bhruna?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.
2. He even who slays unintentionally, reaps nevertheless the result of his sin.
3. (His guilt is) greater, (if he slays) intentionally.
4. The same (principle applies) also to other sinful actions,
5. And also to good works.
6. A Brahmana shall not take a weapon into his hand, though he be only desirous of examining it.
7. In a Purana (it has been declared), that he who slays an assailant does not sin, for (in that case) wrath meets wrath.
8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.
9. If they have begot sons, let them, say to them: 'Go out from amongst us, for thus the Aryas, (throwing the guilt) upon us, will receive you (amongst their number).'
10. For the organs do not become impure together with the man.
11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.
12. Harita declares that this is wrong.
13. A wife is similar to the vessel which contains the curds (for the sacrifice).
14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse can be allowed with the impure seed which comes (from an Abhisasta).

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15. Sorcery and curses (employed against a Brahmana) cause a man to become impure, but not loss of caste.
16. Harita declares that they cause loss of caste.
17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.
18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

PRASNA I, PATALA 11, KHANDA 30.

1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been).
2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have mastered the Veda).

Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

4. To all those persons who have bathed (In accordance with any of the above rules must be shown) the honour clue to a Snataka.
5. The reverence (shown to a Snataka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).
6. Now follow the observances (chiefly to be kept) by a Snataka.
7. He shall usually enter the village and leave it by the eastern or the northern gate.
8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).
9. (But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.
10. He shall avoid all dyed dresses,
11. And all naturally black cloth.
12. He shall wear a dress that is neither shining,
13. Nor despicable, if he is able (to afford it).
14. And in the daytime he shall avoid to wrap up his head, except when voiding excrements.
15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.
16. He shall not void excrements in the shade (of a tree, where travellers rest).

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17. But he may discharge urine on his own shadow.
18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.
19. He shall also avoid to spit into, or to have connection with a woman in water.
20. He shall not void excrements facing the fire, the sun, water, a Brahmana, cows, or (images of) the gods.
21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.
22. If possible, he shall not stretch out his feet towards a fire, water, a Brahmana, a cow, (iniages of) the gods, a door, or against the wind.
23. Now they quote also (the following verse):

PRASNA I, PATALA 11, KHANDA 31.

1. He shall eat facing the east, void faces facing, the south, discharge urine facing the north, and wash his feet turned towards the west.
2. He shall void excrements far from his house, having gone towards the south or southwest.
3. But after sunset he must not void excrements outside the village or far from his house.
4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.
5. And he shall not speak evil of the gods or of the king.
6. He shall not touch with his foot a Brahmana, a cow, nor any other (venerable beings).
7. (Nor shall he touch them) with his hand, except for particular reasons.
8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.
9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).
10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.
11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.' He must say, 'This is a cow which will become a milch-cow.'
12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.'
13. He shall not step over a rope to which a calf (or cow) is tied.
14. He shall not pass between the posts from which a swing is suspended.
15. (In company) he shall not say, 'This person is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

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16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'
17. He shall not count (a flock of) birds.
18. He shall avoid to look at the sun when he rises or sets.
19. During the day the sun protects the creatures, during the night the moon. Therefore let him eagerly strive to protect himself on the night of the new moon by purity, continence, and rites adapted for the season.
20. For during that night the sun and the moon dwell together.
21. He shall not enter the village by a by path. If he enters it thus, he shall mutter this Rik-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra.
22. He shall not (ordinarily) give the residue of his food to a person who is not a Brahmana. When he gives it (to such a one), he shall clean his teeth and give (the food) after having placed in it (the dirt from his teeth).
23. And let him avoid the faults that destroy the creatures, such as anger and the like.

PRASNA I, PATALA 11, KHANDA 32.

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.
2. And if he has had connection (with his wife), he shall not lie with her during the whole night
3. He shall not teach whilst he is lying on a bed.
4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).
5. He shall not show himself adorned with a garland, or anointed with ointments.
6. At night he shall always adorn himself for his wife.
7. Let him not submerge his head together with his body (in bathing),
8. And (let him avoid) to bathe after sunset.
9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palasa-wood.
10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'
11. Let him be awake from midnight.
12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.
13. Or (he may) by himself mentally (repeat the sacred texts).
14. After midnight he may teach.
15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'

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16. At his pleasure he may (sleep) leaning (against a post or the like).
17. Or he may mentally repeat (the sacred texts).
18. Let him not visit inferior men (such as Nishadas), nor countries which are inhabited by them,
19. Nor assemblies and crowds.
20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.
21. Nor shall he enter towns frequently.
22. Let him not answer directly a question (that is difficult to decide).
23. Now they quote also (the following verse):
24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahrada, (this deed belongs) not to Kumalana!' thus decided Death, weeping, the question (addressed to him by the Rishi).
25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.
26. And (let him avoid) to cross a river swimming.
27. And (let him avoid) ships of doubtful (solidity).
28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,
29. And whatever else they forbid.

PRASNA II, PATALA 1, KHANDA 1.

1. After marriage the rites prescribed for a householder and his wife (must be performed).
2. He shall eat at the two (appointed) times, (morning and evening)
3. And he shall not eat to repletion.
4. And both (the householder and his wife) shall fast on (the days of) the new, and full moon,
5. To eat once (on those days in the morning) that also is called fasting.
6. And they may eat (at that meal) until they are quite satisfied.
7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.
8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).
9. And they shall avoid connubial intercourse.
10. And on the day after (that day) a Sthalipaka must be offered.

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11. The manner in which that offering must be performed has been declared by (the description of the Sthalipaka) to be performed on the days of the new and full moon (the Parvana).
12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).
13. At every (burnt-offering), when he wishes to place the fire on the altar (called Sthandila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).
14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).
15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.
16. Let him not have connubial intercourse (with his wife) in the daytime.
17. But let him have connection with his wife at the proper time, according to the rules (of the law).
18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).
19. (The duty of) connubial intercourse (follows from) the passage of a Brahmana, ('Let us dwell together until a son be born.')
20. But during intercourse he shall be dressed in a particular dress kept for this purpose.
21. And during intercourse only they shall lie together,
22. Afterwards separate.
23. Then they both shall bathe;

PRASNA II, PATALA 1, KHANDA 2.

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.
2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.
3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of p. 103 a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).

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4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).
5. The increase of the results of sins has been explained hereby.
6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brahmana) or killed a (Brahmana) is born again, in case he was a Brahmana as a Kandala, in case he was a Kshatriya as a Paulkasa, in case he was a Vaisya as a Vaina.
7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on account of (these) sins, losing their caste, in the wombs (of various animals).
8. As it is sinful to touch a Kandala, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).
9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brahmana; for looking at him to look at the lights (of heaven).

PRASNA II, PATALA 2, KHANDA 3.

1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.
2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.
3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.
4. Or Sudras may prepare the food, under the superintendence of men of the first three castes.
5. For them is prescribed the same rule of sipping water (as for their masters).
6. Besides, the (Sudra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails.
7. And they shall bathe, keeping their clothes on.
8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and new moon.
9. He (the householder himself) shall place on the fire that food which has been prepared (by Sudras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.
10. When the food is ready, (the cook) shall place himself before his master and announce it to him (saying), 'It is ready.'

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11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!'
12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.
13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.
14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.
15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards sprinkles water around it.
16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grihya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Narayani Upanishad).
17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.
18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.
19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.
20. With the seventh and eighth Mantras (Balis must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.
21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).
22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodevagana, must be placed) in the centre of the house, and the one to the east of the other.
23. With the following four (Mantras, Balis must be placed) in the northeastern part of the house (and the one to the east of the other).

PRASNA II, PATALA 2, KHANDA 4.

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kama (Cupid).
2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

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3. With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.
4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brihaspati, Pragapati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahma.
5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.
6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.
7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).
8. At night only he shall offer (the Bali to the Goblins), throwing it in he air and reciting the last (Mantra).
9. He who devoutly offers those (above-described), to the rules, (obtains) Balis and Homas), according eternal bliss in heaven and prosperity.
10. And (after the Balis have been performed, a portion of the food) must first be given as alms.
11. He shall give food to his guests first,
12. And to infants, old or sick people, female (relations, and) pregnant women.
13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).
14. If there is no food, earth, water, grass, and a kind word, indeed, never fall in the house of a good man. Thus (say those who know the law).
15. Endless worlds are the portion (of those householders and wives) who act thus.
16. To a Brahmana who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).
17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.
18. Nor (shall a Brahmana rise to receive) a Kshatriya or Vaisya (though they may be learned).
19. If a Sudra comes as a guest (to a Brahmana), he shall give him some work to do. He may feed him, after (that has been performed).
20. Or the slaves (of the Brahmana householder) shall fetch (rice) from the royal stores, and honour the Sudra as a guest.

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21. (A householder) must always wear his garment over (his left shoulder and under his right arm).
22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.
23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.
24. It is declared in the Smritis that a Brahmana alone should be chosen as teacher (or spiritual guide).
25. In times of distress a Brahmana may study under a Kshatriya or Vaisya.
26. And (during his pupilship) he must walk behind (such a teacher).
27. Afterwards the Brahmana shall take precedence before (his Kshatriya or Vaisya teacher).

PRASNA II, PATALA 2, KHANDA 5.

1. On the day on which, beginning the study of the whole sacred science, the Upanishads (and the rest, he performs the Upakarma in the morning) he shall not study (at night).
2. And he shall not leave his teacher at once after having studied (the Veda and having returned home)
3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.
4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule.
5. If his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher.
6. Standing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.
7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.
8. He shall imitate (his teacher) in rising, sitting, walking, about, and smiling.
9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak

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aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.
11. He shall not contradict his teacher,
12. Nor any of his betters.
13. (He shall not) blame or revile any creature.
14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.
15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).
16. The restrictions (to be kept) by the teacher from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connection (with a woman).
17. Or (he may have conjugal intercourse) with his wife at the proper season.
18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they master it, and in observing the restrictions (imposed upon householders during their teaching. He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.
19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.

PRASNA II, PATALA 3, KHANDA 6.

1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct.
2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vayu who hears, Aditya who brings to light, vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.
3. A guest comes to the house resembling a burning fire.
4. He is called a Srotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).
5. He is called a guest (who, being a Srotriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.
6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

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7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.
8. Some declare that, if possible, the seat should have many feet.
9. The (householder himself) shall wash the feet of that (guest); according to some, two Sudras shall do it.
10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).
11. Some declare that the water for the (guest) shall be brought in an earthen vessel.
12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.
13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).
14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.
15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).
16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.
17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'
18. He shall say, 'Take out a larger (portion for the guest).'
19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.
20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

PRASNA II, PATALA 3, KHANDA 7.

1. This reception of guests is an everlasting (Srauta)-sacrifice offered by the householder to Pragapati.
2. The fire in the stomach of the guest (represents) the Ahavaniya, (the sacred fire) in the house of the host represents the Garhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshinagni).
3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.
4. Food (offered to guests) which is mixed with milk procures the reward of an Agnishtoma-sacrifice. Food mixed with clarified butter procures the reward of an

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Ukthya, food mixed with honey the reward of an Atiratra, food accompanied by meat the reward of a Dvadasaha, (food and) water numerous offspring and long life.

5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'
6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas (of that sacrifice offered to Pragapati).
7. When he rises after his guest has risen (to depart), that act represents the Udavasaniya ishti (of a Vedic sacrifice).
8. When he addresses (the guest) kindly, that kind address (represents) the Dakshina.
9. When he follows (his departing guest, his steps represent) the steps of Vishnu.
10. When he returns (after having accompanied his guest), that (act represents) the Avabhritha, (the final bath performed after the completion of a sacrifice.)
11. Thus (a Brahmana shall treat) a Brahmana, (and a Kshatriya and a Vaisya their caste-fellows.)
12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself.
13. If a guest comes to an Agnihotrin, he himself shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)?' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, may (these fluids) refresh (thee).'
14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows, may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.'
15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brahmana declares that he commits a sin if he sacrifices without permission.
16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.
17. If an unlearned person who pretends to be [paragraph continues] (worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brahmana.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brahmana had received it).

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PRASNA II, PATALA 4, KHANDA 8.

1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).
2. He shall eat after his guests.
3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.
4. He shall not cause sweetmeats to be prepared for his own sake.
5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,
6. (And also) the teacher, an officiating priest, a Snataka, and a just king (though not learned in the Veda).
7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).
8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.
9. On failure (of these substances) water (mixed with honey may be used).
10. The Veda has six Aegas (auxiliary works).
11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.
12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sutras form part of the Veda, and that thereby) the number (fixed above) for those (Aegas) is proved to be wrong,
13. (Then we answer), All those who are learned in Mimamsa are agreed that (the terms Veda, Brahmana, and the like, which are applied to) the principal (works), do not include the Aegas (the Kalpa-sutras and the rest) he remembers at any time during dinner,
14. If he remembers at any time that he has refused a guest, he shall at once leave off eating and fast on that day,

PRASNA II, PATALA 4, KHANDA 9.

1. And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure).
2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

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3. Any other (guest he must accompany), until permission to return is given.
4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.
5. To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and Kandalas.
6. Some declare that he shall not give anything to unworthy people (such as Kandalas).
7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.
8. All gifts are to be preceded by (pouring out) water.
9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.
10. The division of the food must be made in such a manner that those who receive daily portions (slaves) do not suffer by it.
11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.
12. And he must not stint himself so much that he becomes unable to perform his duties.
13. Now they quote also (the following two verses):

'Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirty-two that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.'

PRASNA II, PATALA 5, KHANDA 10.

1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.
2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.
3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.
4. The lawful occupations of a Bramana are, studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;
5. And (he may live by taking) other things which belong to nobody.
6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

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7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.
8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).
9. (A priest) shall not officiate for a person unlearned in the Veda.
10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).
11. The Aryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.
12. The spiritual guide shall order those who, (whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smriti).
13. If (such persons) transgress their (Akarya's) order, he shall take them before the king.
14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.
15. He shall order (them to perform the proper penances if they are) Brahmanas.
16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

PRASNA II, PATALA 5, KHANDA 11.

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.
2. And the king shall not punish on suspicion.
3. But having carefully investigated (the case) by means of questions (addressed to witnesses) and even of ordeals, the king may proceed to punish.
4. A king who acts thus, gains both (this and the next) world.
5. The road belongs to the king except if he meets a Brahmana.
6. But if he meets a Brahmana, the road belongs to the latter.
7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).
8. And (way must be made), by the other castes, for those men who are superior by caste.
9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

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10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.
11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.
12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.
13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).
14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part.
15. He shall not give his daughter to a man belonging to the same family (Gotra),
16. Nor to one related (within six degrees) on the mother's or (the father's) side.
17. At the wedding called Brahma, he shall give away (his daughter) for bearing children and performing the rites that must be performed together (by a husband and his wife), after having enquired regarding (the bridegroom's) family, character, learning, and health, and after having given (to the bride) ornaments according to his power.
18. At the wedding called Arsha, the bridegroom shall present to the father of the bride a bull and a cow.
19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.
20. If a maiden and a lover unite themselves through love, that is called the Gandharva-rite.

PRASNA II, PATALA 5, KHANDA 12.

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Asura-rite.
2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rakshasa-rite.
3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.
4. The quality of the offspring is according to the quality of the marriage-rite.
5. He shall not step on a spot which has been touched by the hand of a Brahmana, without having sprinkled it with water.
6. He shall not pass between a fire and a Brahmana,
7. Nor between Brahmanas.
8. Or he may pass between them after having received permission to do so.
9. He shall not carry fire and water at the same time.

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10. He shall not carry fires (burning in) separate (places) to one (spot).
11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.
12. He shall not join his hands on his back.
13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).
14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.
15. Some declare that he shall restrain his breath until he is tired.
16. And (he shall restrain his breath until he is tired) if he has had a bad dream,
17. Or if he desires to accomplish some object,
18. Or if he has transgressed some other rule.
19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.
20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.
21. He shall not talk of a doubtful matter as if it were clear.
22. In the case of a person who slept at sunset, of one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Grihya-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,—penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.
23. Some declare, that after having performed that penance, he shall remove its cause.

PRASNA II, PATALA 6, KHANDA 13.

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has not belonged to another man, and who has been married legally, have a right to (follow) the occupations (of their castes),
2. And to (inherit the) estate,
3. If they do not sin against either (of their parents).
4. If a man approaches a woman who had been married before, or was not legally married to him, or, belongs to a different caste, they both commit a sin.

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5. Through their (sin) their son also becomes sinful.
6. A Brahmana (says), 'The son belongs to the begetter.'
7. Now they quote also (the following Gatha from the Veda): '(Having considered myself) formerly a father, I shall not now allow (any longer) my wives (to be approached by other men), since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard their wives, fearing the seed of strangers. Carefully watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'
8. Transgression of the law and violence are found amongst the ancient (sages).
9. They committed no sin on account of the greatness of their lustre.
10. A man of later times who seeing their (deeds) follows them, falls.
11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.
12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father of the bride, in order to fulfil the law. 'Therefore he should give a hundred (cows) besides a chariot; that (gift) he should make bootless (by returning it to the giver).' In reference to those (marriage-rites), the word 'sale' (which occurs in some Smritis is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.
13. After having gladdened the eldest son by some (choice portion of his) wealth,

PRASNA II, PATALA 6, KHANDA 14.

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast.
2. On failure of sons the nearest Sapinda (takes the inheritance).
3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);
4. Or the daughter (may take the inheritance).
5. On failure of all (relations) let the king take the inheritance.
6. Some declare, that the eldest son alone inherits.
7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.
8. The chariot and the furniture in the house are the father's (share).
9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

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10. That (preference of the eldest son) is forbidden by the Sastras.
11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons): Manu divided his wealth amongst his sons.
12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone: They distinguish the eldest by (a larger share of) the heritage.
13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brahmana (a Snataka) is, as it were, resplendent;' (or), 'A Brahmana who has studied the Vedas (a Srotriya) and a he-goat evince the strongest sexual desires.'
14. Therefore all (sons) who are virtuous inherit.
15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.
16. No division takes place between husband and wife.
17. For, from the time of marriage, they are united in religious ceremonies,
18. Likewise also as regards the rewards for works by which spiritual merit is acquired,
19. And with respect to the acquisition of property.
20. For they declare that it is not a theft if a wife spends money on occasions (of necessity) during her husband's absence.

PRASNA II, PATALA 6, KHANDA 15.

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.
2. On account of the blood relations of his mother and (on account of those) of his father within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year.
3. On account of the death of the latter the parents alone bathe,
4. And those who bury them.
5. If a wife or one of the chief Gurus (a father or Akarya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).
6. (In that case) they shall also show the (following) signs of mourning:
7. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down.
8. This (they repeat) thrice.

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9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.
10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapindas).
11. At all religious ceremonies, he shall feed Brahmanas who are pure and who have (studied and remember) the Veda.
12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.
13. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).
14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.
15. Nor (can food) mixed with bad food (be used for a burnt-oblation).
16. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.
17. A female shall not offer any burnt-oblation,
18. Nor a child, that has not been initiated.
19. Infants do not become impure before they receive the sacrament called Annaprasana (the first feeding).
20. Some (declare, that they cannot become impure) until they have completed their first year,
21. Or, as long as they cannot distinguish the points of the horizon.
22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.
23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).
24. That ceremony is the limit (from which the capacity to fulfil the law begins).
25. And the Smriti (agrees with this opinion).

PRASNA II, PATALA 7, KHANDA 16.

1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahman in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Sraddha (a funeral-oblation).
2. And (thus this rite has been revealed) for the salvation of mankind.

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3. At that (rite) the Manes (of one's father, grandfather, and great-grand father) are the deities (to whom the sacrifice is offered). But the Brahmanas, (who are fed,) represent the Ahavaniya-fire.
4. That rite must be performed in each month.
5. The afternoon of (a day of) the latter half is preferable (for it).
6. The last days of the latter half (of the month) likewise are (preferable to the first days).
7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.
8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.
9. (Performed on the second day it procures) children who are free from thievish propensities.
10. (If it is performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).
11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.
12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.
13. (If he performs it) on the sixth day, he will become a great traveller and gambler.
14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.
15. (If he performs it) on the eighth day (its reward is) prosperity
16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.
17. (If he performs it) on the tenth day (its reward is) success in trade.
18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.
19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.
20. (If he performs it) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.
21. (If he performs it) on the fourteenth day (its reward is) success in battle.
22. (If he performs it) on the fifteenth day (its reward is) prosperity.
23. The substances (to be offered) at these (sacrifices) are sesamum, masha, rice, yava, water, roots, and fruits.
24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,
25. Likewise, if money, lawfully acquired, is given to worthy (persons).

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26. Beef satisfies (the Manes) for a year,
27. Buffalo's (meat) for a longer (time) than that.
28. By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

PRASNA II, PATALA 7, KHANDA 17.

1. (If) rhinoceros' meat (is given to Brahmanas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.
2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,
3. And by (offering the) meat of the (crane called) Vardhranasa.
4. Pure, with composed mind and full of ardour, he shall feed Brahmanas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.
5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Sraddha).
6. (The admissibility of) pupils (and the rest) has been declared hereby.
7. Now they quote also (in regard to this matter the following verse):
8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.
9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.
10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.
11. On the day before (the ceremony) the (first) invitation (must be issued).
12. On the following day the second invitation takes place.
13. (On the same day also takes place) the third invitation (which consists in the call to dinner).
14. Some declare, that every act at a funeral sacrifice must be repeated three times.
15. As (the acts are performed) the first time, so they must be repeated) the second and the third times.
16. When all (the three oblations) have been offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the Grihya-sutra).
17. But the custom of the Northerners is to pour into the hands of the Brahmanas,

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when they are seated on their seats, (water which has been taken from the water-vessel.)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brahmanas with this Mantra: 'Let it be taken out, and let it be offered in the fire.'
19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.
20. They blame it, if dogs and Apapatras are allowed to see the performance of a funeral-sacrifice.
21. The following persons defile the company if they are invited to a funeral-sacrifice, *viz.* a leper, a bald man, the violator of another man's bed, the son of a Brahmana who follows the profession of a Kshatriya, and the son of (a Brahmana who by marrying first a Sudra wife had himself become) a Sudra, born from a Brahmana woman.
22. The following persons sanctify the company if they eat at a funeral-sacrifice, *viz.* one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparna' three times; a Trinakiketa; one who has studied the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitrimedha); one who keeps five fires; one who knows the Saman called Gyeshtha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Aegas, and a Srotriya.
23. He shall not perform (any part of) a funeral sacrifice at night.
24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.
25. (He shall not perform a funeral-sacrifice at night), except if an eclipse of the moon takes place.

PRASNA II, PATALA 8, KHANDA 18.

1. He shall avoid butter, butter-milk, oil-cake, honey, meat.
2. And black grain (Such as kulittha), food given by Sudras, or by other persons, whose food is not considered fit to be eaten:
3. And food unfit for oblations, speaking an untruth, anger, and (acts or words) by which he might excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts);
4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this

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vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.
6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place.
7. New vessels are, used for that,
8. In which the food is prepared, and out of which it is eaten.
9. And those (vessels) he shall present to the (Brahmanas) who have been fed.
10. And he shall feed (Brahmanas) possessed of all (good qualities).
11. And he shall hot give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.
12. Thus (he shall act every day) during a year.
13. The last of these (funeral-oblations) he shall perform, offering a red goat.
14. And let him cause an altar to be built, concealed (by a covering and outside the village).
15. Let him feed the Brahmanas on the northern half of that.
16. They declare, that (then) he sees both the Brahmanas who eat and the Manes sitting on the altar.
17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.
18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.
19. Under the constellation Tishya he who desires prosperity,

PRASNA II, PATALA 8, KHANDA 19.

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction) the first alternative is the skin of a he-goat.
2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.
3. A vessel of brass, the centre of which is gilt, is best (for this occasion).
4. And nobody else shall eat out of that vessel.
5. He shall make a lump of as much (food) as he can swallow (at once).
6. (And he shall) not scatter anything (on the ground).
7. He shall not let go the vessel (with his left hand);
8. Or he may let it go.

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9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)
10. He shall make no noise with his mouth (whilst eating).
11. And he shall not shake his right hand (whilst eating).
12. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).
13. After that he shall touch fire.
14. And (during this ceremony) he shall not eat in the daytime anything but roots and fruit.
15. And let him avoid Sthalipaka-offerings, and food offered to the Manes or to the Gods.
16. He shall eat wearing his upper garment over his left shoulder and under his right arm.
17. At the (monthly) Sraddha which must necessarily be performed, he must use (food) mixed with fat.
18. The first (and preferable) alternative (is to employ) clarified butter and meat.
19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).
20. And under the asterism Magha he shall feed the Brahmanas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Sraddha.

PRASNA II, PATALA 8, KHANDA 20.

1. At every monthly Sraddha he shall use, in whatever manner he may be able, one drona of sesamum.
2. And he shall feed Brahmanas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brahmanas).
3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthalipaka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brahmana with that (food prepared for the Sthalipaka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.
4. This (rite he shall repeat) daily until the next Tishya(-day).
5. On the second (Tishya-day and during the second month he shall feed) two (Brahmanas).
6. On the third (Tishya-day and during the third month he shall feed) three (Brahmanas).

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7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brahmanas fed).}
8. (Thus) he obtains great prosperity.
9. But the fasting takes place on the first (Tishya-day) only.
10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).
11. He shall avoid to tread on ashes or husks of grain.
12. To wash one foot with the other, or to place one foot on the other,
13. And to swing his feet,
14. And to place one leg crosswise over the knee (of the other),
15. And to make his nails
16. Or to make (his finger-joints) crack without a (good) reason,
17. And all other (acts) which they blame.
18. And let him acquire money in all ways that are lawful.
19. And let him spend money on worthy (persons or objects).
20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.
21. And let him conciliate men (by gifts or kindness).
22. And he may enjoy the pleasures which are not forbidden by the holy law.
23. (Acting) thus he conquers both worlds.

PRASNA II, PATALA 9, KHANDA 21.

1. There are four orders, *viz.* the order of householders, the order of students, the order of ascetics, and the order of hermits in the woods.
2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation.
3. The duty to live in the teacher's house after the initiation is common to all of them.
4. Not to abandon sacred learning (is a duty common) to all.
5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.
6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.
7. Now (follow the rules) regarding the ascetic (Samnyasin).
8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.
9. For him (the Samnyasin) they prescribe the following rules).

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10. He shall live without a fire, without a house, Without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven.
11. It is ordained that he shall wear clothes thrown away (by others as useless).
12. Some declare that he shall go naked.
13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Atman.
14. (Some say that) he obtains salvation if he knows (the Atman).
15. (But) that (opinion) is opposed to the Sastras.
16. (For) if salvation were obtained by the knowledge of the Atman alone, then he ought not to feel any pain even in this (world).
17. Thereby that which follows has been declared.
18. Now (follow the rules regarding) the hermit living in the woods.
19. Only after (completing) that (studentship) he shall go forth, remaining chaste.
20. For him they give (the following rules):
21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

PRASNA II, PATALA 9, KHANDA 22.

1. A dress of materials procured in the woods (skins or bark) is ordained for him.
2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.
3. In the end (he shall live on) what has become detached spontaneously.
4. Next he shall live on water, (then) on air, then on ether.
5. Each following one of these modes of subsistence is distinguished by a (greater) reward.
6. Now some (teachers) enjoin for the hermit the successive performance (of the acts prescribed for the several orders).
7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.
8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,
9. Or (he may live) alone.
10. He shall support himself by gleaning corn.
11. And after that he shall not any longer take presents.

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12. And he shall sacrifice (only) after having bathed (in the following manner):
13. He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun.
14. This rule of bathing is valid for all (castes and orders).
15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.
16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.
17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.
18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).
19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.
20. He shall not make the inhabitants of the forest hear (his recitation).
21. (He shall have) a house for his fire (only).
22. He himself (shall live) in the open air.
23. His couch and seat, must not be covered (with mats).
24. If he obtains fresh grain, he shall throw away the old (store).

PRASNA II, PATALA 9, KHANDA 23.

1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.
2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.
3. Now they quote (the following) two verses from a Purana:
4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.
5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.
6. Thus are praised those who keep the vow of chastity.
7. Now they accomplish also their wishes merely by conceiving them,
8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.
9. Therefore on account of (passages) of the revealed texts, and on account of the

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visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

10. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority. They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, otsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.
11. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)
12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

PRASNA II, PATALA 9, KHANDA 24.

1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'
2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.
3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'
4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'
5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'
6. At the new creation (of, the world) they become the seed. That has been declared in the Bhavishyatpurana.
7. Now Pragapati also says,
8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'
9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.
10. (For) the (ancestor) has no connection with the acts committed (by his descendant) in this world, nor with their results in the next.
11. (The truth of) that may be known by the following (reason):

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12. This creation (is the work) of Pragapati and of the sages.
13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Rishis).
14. But even though some (ascetic), whilst still in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

PRASNA II, PATALA 10, KHANDA 25.

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.
2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.
3. The palace (shall stand) in the heart of the town.
4. In front of that (there shall be) a hall. That is called the hall of invitation.
5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.
6. In all (these three places) fires shall burn constantly.
7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.
8. In the hall he shall put up his guests, at least those who are learned in the Vedas.
9. Rooms, a couch, food and drink should be given to them according to their good qualities.
10. Let him not live better than his Gurus or ministers.
11. And in his realm no (Brahmana) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.
12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhitaka (wood), as many as are wanted.
13. Men of the first three castes, who are pure and truthful, may be allowed to play there.
14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.
15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.

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PRASNA II, PATALA 10, KHANDA 26.

1. A (king) who, without detriment to his servants, gives land and money to Brahmanas according to their deserts gains endless worlds.
2. They say (that) a king, who is slain in attempting to recover the property of Brahmanas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.
3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.
4. He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people.
5. Their servants shall possess the same qualities.
6. They must protect a town from thieves in every direction to the distance of one yogana.
7. (They must protect the country to the distance of) one krosa from each village.
8. They must be made to repay what is stolen within these (boundaries).
9. The (king) shall make them collect the lawful taxes (sulka).
10. A learned Brahmana is free from taxes,
11. And the women of all castes,
12. And male children before the marks (of puberty appear),
13. And those who live (with a teacher) in order to study,
14. And those who perform austerities, being intent on fulfilling the sacred law,
15. And a Sudra who lives by washing the feet,
16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),
17. And those to whom the acquisition of property is forbidden (as Sannyasins).
18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded.
19. But he does it intentionally with a bad purpose, he must be fined.
20. If he has actually committed adultery, his organ shall be cut off together with the testicles.
21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.
22. Afterwards the king must support (such women and damsels),
23. And protect them from defilement.
24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

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PRASNA II, PATALA 10, KHANDA 27.

1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connection (of husband and wife) takes place through the law.
2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.
3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).
4. That is (at present) forbidden on account of the weakness of (men's) senses.
5. The hand (of a gentilis is considered in law to be) that of a stranger, and so is (that of any other person except the husband).
6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.
7. The reward (in the next world) resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).
8. A man of one of the first three castes (who commits adultery) with a woman of the Sudra caste shall be banished.
9. A Sudra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.
10. And he shall emaciate a woman who has committed adultery with a (Sudra, by making her undergo penances and fasts, in case she had no child).
11. They declare, that (a Brahmana) who has once committed adultery with a married woman of equal class, she perform one-fourth of the penance prescribed for an outcast.
12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).
13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).
14. The tongue of a Sudra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.
15. A Sudra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.
16. In case (a Sudra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.
17. But if these (offences be committed) by a Brahmana, he shall be made blind (by tying a cloth over his eyes).
18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

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19. If he does not amend, he shall be banished.
20. A spiritual teacher, an officiating priest, a [paragraph continues] Snataka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

PRASNA II, PATALA 11, KHANDA 28.

1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.
2. A servant in tillage who abandons his work shall be flogged.
3. The same (punishment shall be awarded) to a herdsman (who leaves his work);
4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).
5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the crops, or the king's servants), may make them lean (by impounding them); (but) he shall not exceed (in such punishment).
6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.
7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.
8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).
9. (If the same fault be committed again) after that (second time), he shall not take care (of them).
10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.
11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.
12. He who takes intentionally food when he is in danger of his life shall not be punished.
13. If the king does not punish a punishable offence, the guilt falls upon him.

PRASNA II, PATALA 11, KHANDA 29.

1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

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2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.
3. Both the wife and the husband have power over (their) common property.
4. By their permission, others also may act for their good (in this and the next world, even by spending money).
5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, shall be the judges) in lawsuits.
6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).
7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.
8. If (he is found out speaking) an untruth, the king shall punish him.
9. Besides, in that case, after death, hell (will be his punishment).
10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.
11. The knowledge which Sudras and women possess is the completion (of all study).
12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.
13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.
14. The indications for these (doubtful cases are), 'He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.'
15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

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